

Notes on Sri Lankan Temple Manuscript Collections

Introduction¹

This paper provides a preliminary account of the manuscripts held in six Sri Lankan Buddhist temples located in the island's Kandyan and Kurunāgala regions. The temples that form the focus of my account are the Śrī Daḷadā Māligāva, Mādavela Rajamahavihāraya, the Saṃgharāja Pansala at the Malvatu Vihāraya, Ridī Rajamahavihāraya, Pādeniya Rajamahavihāraya and Hanguranketa Rajamahavihāraya.² In five cases, the list of manuscripts is reproduced from handlists held by the temple's monastic incumbent. Because these handlists are of great value to the temple incumbents³ I was unable to photocopy them, and instead recorded their contents into a micro-cassette from which a later transcription was made. At Hanguranketa Rajamahavihāraya no list was available. As a result, the list provided below is the result of a two-day survey of the collection I conducted in June and July 1997. Further detail about each manuscript collection is provided below.

¹I express respectful thanks to those monastics and laymen who allowed me to examine valuable manuscripts and/or to record the contents of manuscript handlists. I owe a special debt of gratitude to the Malvatu Vihāraya's Venerable Sumaṅgala Anunāyaka Mahāthera and Venerable K. Dhammakitti Mahāthera, to the monastic staff at the Śrī Daḷadā Māligāva, and to the monastic incumbent and lay officials at Hanguranketa Potgul Rajamahavihāraya. I thank the Department of Sinhala at Peradeniya University for supporting my research. This project was funded by the NEH Summer Stipends Program, the American Academy of Religion, and the University of South Carolina College of Liberal Arts. I am grateful to Prof. Steven Collins and Dr Karen Derris for their encouragement, and to Profs. Richard Gombrich and Oskar von Hinüber for helpful comments on an earlier version of this article.

²All temple names, monastic titles and names of monastic fraternities in the running text of this article follow Sinhala rather than Pāli usage.

³Given the value of manuscripts on the antique market, it may be that incumbents aim to draw as little attention as possible to the texts within their possession.

There are considerable limitations to the material presented here. In the course of this research I lacked the time and assistance needed to construct a fully annotated catalogue of the manuscripts held in these collections. It is my hope, however, that the information provided below will stimulate the interest of those better prepared to conduct detailed manuscript examination, cataloguing, and preservation efforts. The collection at Hanguranketa Rajamahavihāraya is sadly neglected; we risk losing a number of valuable manuscripts. While better protected, the collection at the Śrī Daḷadā Māligāva deserves serious attention because of its size, breadth, and evidence of donative practices. Despite its limitations, I hope that the information presented below will be of some use to scholars in Buddhist studies and, especially, to those working on texts and textual practices in South and Southeast Asia.

Scholars interested in Sri Lankan Buddhism are fortunate enough to possess Hugh Nevill's collection of Sinhalese manuscripts, held in the British Library and expertly catalogued by Mr K.D. Somadasa (1987–95). However, the arrangement of this catalogue does not permit an investigation into patterns of textual practice characteristic of specific temples, monastic orders or regions. Somadasa's *Puskola Pot Nāmāvaliya* (1959) provides an excellent resource for scholars wishing to identify locations in which particular manuscripts were (and, in some cases, are) held. Once again, however, the arrangement of data makes it difficult to reconstruct the content of collections held in specific locations at the time Somadasa's research was conducted and the work is difficult to use for those who do not read Sinhala script.

I stress the importance of reconstructing the contents of manuscript collections held in particular temples. An examination of temple-specific manuscript collections is valuable to scholars who seek a clearer understanding of the variations in Buddhist thought and practice across time and place in South and Southeast Asia. Attention to regional, temporal, and institutional variability in manuscript collections provides important, though by no means determinative, evidence of stability and change in textual practice and in many other types of

Buddhist practice reflected by textual emphases. (These include protective rituals, meditation techniques, and so on.) In other words, such information provides important clues about the nature of the “practical canon” used by particular Buddhist communities.⁴ After turning to the temples and their manuscript collections in subsequent sections of this article, I conclude by noting several promising areas for research suggested by these collections.

I selected the manuscript collections described here on the basis of two criteria. The Saṃgharāja Pansala at the Malvatu Vihāraya, Mādavela Rajamahavihāraya, Ridī Rajamahavihāraya and Pādeniya Rajamahavihāraya are, historically, closely tied to the Siyam Nikāya, a Sri Lankan monastic fraternity founded in 1753. In the course of a larger project on the Siyam Nikāya's formation, its educational system, and the impact of this educational system on the island's larger Buddhist community I examined the manuscript record at key Siyam Nikāya temples (Blackburn, 2001). The library at Hanguranketa Rajamahavihāraya served as an informal depository for manuscripts from Kandyan temples during the 19th and 20th centuries. It thus indicates broader trends in up-country Buddhist textual and ritual practice. The Śrī Daḷadā Māligāva is of special interest because many of the manuscripts kept there are the result of merit-making donations during the 19th and 20th centuries. A closer examination of these manuscripts should clarify the provenance of manuscripts contained there and may reveal regional or temporal patterns in scribal and donative activity.

Several aspects of the following account require special mention. I have introduced genre divisions in the manuscript lists for each temple collection apart from Hanguranketa Rajamahavihāraya. The handlists on

⁴By “practical canon” I mean the units of text understood by their users to be part of a Tipiṭaka-based tradition and actually employed in the practices of collecting manuscripts, copying them, reading them, commenting on them, listening to them, and preaching sermons based upon them (Blackburn 1999, 284).

which I have relied for information on all collections apart from that held at Hanguranketa Rajamahavihāraya do not group texts by author, genre, copying date, or date of donation. Some of the genre divisions that I have introduced may appear unusual to some readers. The collections examined here contain a substantial number of Tipiṭaka-based texts which may well have formed an important mode of access to the Tipiṭaka for students and scholars. In order to emphasize the ways in which Tipiṭaka texts appear to have been studied and transmitted through commentaries, condensations and compendia, I have grouped the latter texts with the Tipiṭaka texts for which they were composed, using the common three-fold division of Sutta-, Abhidhamma- and Vinaya-piṭaka. In addition, in order to draw attention to the significant presence of separately circulating texts from the Sutta-piṭaka, these texts and their commentaries are listed separately.

Second, note that I have chosen to follow the title conventions used in the handlists themselves. With respect to the Hanguranketa Rajamahavihāraya collection, I have tried to reproduce the titles with which the manuscripts had previously been labeled or, in the absence of labels, the titles shown in the manuscript colophons.⁵ Due to this readers will note that the lists shown below include titles that follow both Pāli and Sinhala conventions and that I have included varying titles for what may well be the same unit(s) of text. I have chosen this format in order to emphasize the multilingual character of Sri Lankan Buddhism and to invite further research on the relationship between title and content in Sri Lankan manuscript traditions. For instance, my examination of manuscripts for *sūtra sannayas* indicates that when texts from the Sutta-piṭaka are identified using the Sinhala form *sūtraya* they often (but not always!) include some form of Sinhala commentary or gloss even when the presence of that commentary or gloss is not indicated in the title itself by a phrase like *sannaya* or *sannaya sahita*.

This raises questions for other genres present in the collections described below. Without further examination of the manuscripts it remains unclear as to whether most or all *vaṃsa* texts labeled *vaṃsaya/vaṃśaya* are in fact Sinhala language texts, whether they combine Sinhala commentary or translation with Pāli text, or whether the Sinhala title form is used to refer to a text entirely in Pāli. The latter case would raise additional questions about why a text entirely in Pāli would sometimes be labeled as such (e.g. *Anāgatavaṃsa Pāli*) and sometimes in Sinhala (e.g. *Anāgatavaṃsaya*). Relatedly, a close study of the manuscripts listed below may help to clarify the linguistic patterns characteristic of preaching and compendium texts such as those labeled *desanā/desanāva* and *saṅgraha/saṅgrahaya*. A comparison between one or more of the temple collections described below and the manuscripts discussed by Bechert (1969, 1997), Godakumbura (1980), and Somadasa (1987–95) is desirable.

Note also that although the handlists on which I have relied most often identify each manuscript separately (i.e. by listing a text title five times if five copies of it appear in the collection) I have chosen to list each text title once, with the number of manuscripts so identified shown in square brackets. When additional information about a particular manuscript (such as date, scribe or author) was provided in the handlist I have noted that in a footnote. In the footnotes I have also made occasional note of manuscript characteristics (for texts that I was myself able to examine) that may prove useful to others. Any title appearing in parentheses has been copied from the handlist, while additions in square brackets are my own.

Śrī Daḷadā Māligāva

The list of texts presented here was recorded from the handlist entitled “Śrī Daḷadā Māligāvē Patiripustakālayē Puskoḷa Pot Nāmāvaliya”, made available to me through the kindness of the monks in charge of the library. The library is located on the upper level of the building known in English as the Temple of the Tooth. It is open to visitors who may pass through the library on tours of the Māligāva. In

⁵I do not know when or by whom these labels were applied.

the library, several areas are set aside for small ritual offerings (such as flowers) to be made, and there is a coinbox for meritorious donations. The library is of substantial size. All of the manuscripts visible appear to be in a good state of preservation, and are typically held in glass cases. There is also a collection of printed books, primarily taken from Tipiṭaka editions. On 23–24 June, 1997 I was given permission to record the contents of the handlist.

Sutta-piṭaka Texts (including those with commentary)

Āṅguttara-nikāya [6]
 Āṅguttara-nikāya-aṭṭhakathā (Manorathapūraṇī) [2]
 Khuddaka-nikāya [3]⁶
 Dīgha-nikāya [14]⁷
 Dampiya Sannaya [2]
 Dhammapada-aṭṭhakathā [4]
 Dhammapadaya [1]
 Paṭiccasamuppādaya [11]
 Petavastu-aṭṭhakathā [2]
 Majjhima-nikāya [3]
 Vimānavatthu-aṭṭhakathā [1]
 Vimānavatthu Prakaraṇaya Kotasak⁸ [1]
 Saṃyutta-[aṭṭha-?]kathā [1]
 Saṃyutta-nikāya-aṭṭhakathā [No. 14]
 Saṃyutta-nikāya [3]
 Saddharmāpāḷiya [1]
 Saddhammapakāsinī Paṭisambhidāṭṭhakathā [1]
 Suttanipāta-aṭṭhakathā [2]

Individual Sutta Texts (including those with commentary)

Āḷavaka Sūtraya [1]
 Āḷavaka Sūtra Sannaya [2]

⁶Including one dated BV 2428 [AD 1884].

⁷Including one dated 1873.

⁸Here and hereafter read *kotasak* as “piece” or “selection”.

Āsivisopama Sūtraya [2]
 Unidentified Sūtra Sannaya [1]
 Uposatha Sūtra Sannaya [1]
 Kāraṇḍava Sūtra [1]
 Kālakārāma Sūtra [1]
 Kālakārāma Sūtraya [1]
 Kusala Sūtraya [4]
 Ghaṭikāra Sūtraya [1]
 Cūlakammavibhaṅga Sūtraya [1]
 Cūlahatthipadopama Sūtra Padārthaya [1]
 Tuṇḍilovāda Sūtra [1]
 Dārukkhandhopama Sūtraya [1]
 Damsakpāvatum Sūtraya [3]
 Damsakpāvatum Sūtra Sannaya [1]
 Devadūta Sūtraya [1]
 Dhammacakkaya [314]
 Dhammacakka(ya) Pada Ānuma [2]⁹
 Dhammacakkaya Sannaya [3]
 Dhammacakka Sūtraya [48]
 Dhammacakka Sūtra Pada Ānuma [1]
 Brahmajālaya [17]
 Brahmajālaya Sannaya [1]
 Brahmajāla Sūtra [24]¹⁰
 Brahmajāla Sūtra Sannaya [3]
 Maṅgala Sūtra [1]
 Mahāparinirvāna Sūtra [4]¹¹
 Mahāsatipatṭhāna Sūtra [1]
 Mahāsamaya Sūtra [1]
 Ratana Sūtraya [1]

⁹The *pada ānuma* contains the Sinhala syntax created by a *sūtra sannaya* but without the *sannaya*'s Sinhala-language explanations. See Bechert (1969, IX).

¹⁰Including one dated 1904 and one dated BV 2494 [AD 1950].

¹¹Including one dated 1894.

Raṭṭhapāla Sūtra Pela Sannaya [1]
 Vasala Sūtraya [1]
 Verañjaka Sūtraya [1]
 Satipaṭṭhāna Pada Ānuma [25]¹²
 Satipaṭṭhāna Pada Ānuma Sannaya [18]¹³
 Satipaṭṭhāna Pela [13]¹⁴
 Satipaṭṭhāna Pela Pada Ānuma [1]
 Satipaṭṭhāna Pela Saha Sannaya [21]¹⁵
 Satipaṭṭhāna Saha Sannaya [15]
 Satipaṭṭhāna Sūtra [596]¹⁶
 Satipaṭṭhāna Sūtra Pada Ānuma [5]¹⁷
 Satipaṭṭhāna Sūtra Pada Ānuma Saha Sannaya [1]
 Satipaṭṭhāna Sūtra Padārtha [1]
 Satipaṭṭhāna Sūtra Sannaya/Sanna Sahita [20]
 Satipaṭṭhānaya [54]¹⁸
 Satipaṭṭhānaya Kotasak [2]
 Saptasuriyuggamana Sūtraya [9]
 Saptasuriyuggamana Sūtra Sannaya [1]
 Sāra Sūtraya [1]
 Sāleyya Sūtra [1]
 Sāleyya Sūtra Sannaya [1]
 Sigālovāda Sūtraya [2]
 Sudarśanaya Sūtra [1]

¹² Including one dated 1943.

¹³ Including one dated 1897.

¹⁴ Including one dated 1906.

¹⁵ Including one dated 1735.

¹⁶ Includes manuscripts with the following dates: 1795, 1838, 1856, 1858, 1880 [2], 1881, 1882, 1889, 1895, 1896 [2], 1898 [2], 1903, 1906, 1913, 1916, 1917, 1918 [2], 1924, 1926 [3], 1928, 1946, 1950, BV 2416 [AD 1872], BV 2418 [AD 1874], BV 2446 [AD 1902], BV 2451 [AD 1907], BV 2483 [AD 1939].

¹⁷ Including one dated BV 2480 [AD 1936].

¹⁸ Including one dated BV 2483 [AD 1939].

Subha Sūtra Sannaya [1]

Vinaya-piṭaka and Vinaya-piṭaka-derived Texts (including those with commentary)

Cullavagga Pāli [1]

Pācittiya/Pārājika Pāli [1]

(Bhikṣu) Pātimokṣaya/Prātimokṣaya/Pātimokkhaya [5]

Pātimokṣa Sannaya [1]

Prātimokṣaya Sannaya [1]

Pārājika Pāli [2]

Parivāra Pāli [1]

Pāli Muttaka Vinaya [1]

Pāli Muttaka Vinayavinicchaya Saṅgrahaya [1]

Pāli Muttaka Vinayavinicchaya Saṅgrahāva [1]

Buruma [“Burmese” or “from Burma”] Karmavākyaya [2]

Mahāvagga Pāli, Cullavagga Pāli, Parivāra Pāli [1]

Mūlasikṣa [= Mulsikha; 1]

Mulusikavaḷaṇḍa [= Mulsikhavaḷaṇḍa; 1]

Vinaya-piṭaka [3]

Vinaya Vinicchaya Saṅgrahāva [1]

Samantapāsādikā Vinaya-aṭṭhakathā [1]

Sikkhāpada Valaṇṇanī [1]

Sumaṅgalavilāsinī Dīgha-aṭṭhakathā [1]

Abhidhamma-piṭaka and Abhidhamma-piṭaka-derived Texts (including those with commentary)

Aṭṭhasālinī-aṭṭhakathā [2]

Abhidhammāṭṭha/Abhidharmārtha Saṅgrahaya/Saṅgrahāva [3]

Abhidhammāvatāra [1]

Abhidharmāvatāraya [1]

Abhidhammāvatāraṭṭhikā [1]

Abhidharmaya [1]

Abhidharmaya Kotasak

Abhidharmasaṅgrahayaṭṭhikā [1]

Abhidhamma Saññā [illegible; pakaraṇa?] Kathā [1]
 Abhidhamma Padīpikā Sannaya [2]
 Abhidhamma Pradīpikā[va] [2]
 Abhidhamma Pradīpiya [1]¹⁹
 Abhidhammasaptapakaraṇaya [4]
 Dhammasaṅgaṇi Prakaraṇaya [4]
 Puggalapaññatti Dhātu Prakaraṇaya [1]
 Śaptani Prakaraṇaya [1]
 Saptapakaraṇaya [1]

Jātaka Texts

Asaḍḍsa Jātakaya [1]²⁰
 Uposatha Jātakaya [1]
 Umāndāva [3]²¹
 Ummagga Jātakaya [13]
 Kavsiḷumiṇa [1]
 Kuṇāla Jātakaya [1]
 Kuḍupū Jātakaya [1]
 Kurudharma Jātakaya [5]
 Kurudharmaya [10]
 Kurudharmaya Kotasak [1]
 Kusa Jātakaya [2]
 Guttila Jātakaya [1]
 Jātaka-aṭṭhakathā [1]
 Jātaka Kathā Pota [1]
 Jātaka Gāthā Sannaya [1]
 Unidentified Nidānaya [1]²²
 Nim Jātakaya [1]

Nimi Jātakaya [1]
 Baṇa [illegible] Jātakaya [1]
 Maṇicora Jātakaya [1]
 Vessantara Jātaka Kaviya [1]
 Vessantara Jātakaya [6]
 Vessantara Ṭikā [1]
 Saṃkicca Jātakaya [1]
 Siṃhala Jātaka Kavaya [1]
 Sutasōma Jātakaya [1]²³

Miscellaneous Didactic Texts

Anāgatavaṃsaya [1]
 Anāgatavaṃsaya Desanāva [5]
 Āyuvardhana Kathāva [1]²⁴
 Upāsakajanālaṅkāra [3]
 Kathā[-illegible]-aya [1]²⁵
 Kathāvastu Pota [8]²⁶
 Kathāvastu Pota Kotasak [1]
 Kathāvastu Prakaraṇaya [1]
 Kaṭṭhinānisamsaya [2]
 Kavmutuhara [1]²⁷
 Kusala Sūtra Dharma Desanāva [1]
 Kosambi Varṇanāva [1]
 Gihi Vinaya [1]
 Coraghātaka Vastuva [1]
 Jinavaṃsaya [1]
 Jinālaṅkāraya [1]

²³See Somadasa (1987–95, Vol. 2, Or. 6604(21)).

²⁴See Somadasa (1987–95, Vol. 2, Or. 6603 (95) I).

²⁵Perhaps *Kathāratana*. See Sannasgala (1964, 621).

²⁶When *kathāvastu* appears with *pota*, *saṅgraha*, or in a compilation with *sutta* or *kathā* texts we should, I believe, expect it to be a “compendium of narratives”.

²⁷See Somadasa (1987–95, Vol. 2, Or. 6604 (30)).

¹⁹This is dated 1924.

²⁰See Somadasa (1987–95, Vol. 2, Or. 6603(83), (97) and (102).

²¹Umagga Jātaka in *Elu Sinhala*. See Somadasa (1987–95, Vol. 2, Or. 6603 (30)).

²²I assume this refers to a *nidānakathā*.

Jinālaṅkāra Varṇanāva [1]
 Thūpavaṃsaya [2]
 Daḷadā Sirita [1]
 Dahamso[ṇḍa ?] Vata Buddha Dharma Vastuva
 Dāna Paricchedaya [1]
 Dānaśīla Paricchedaya [2]
 Dhātuvavaṃsaya [1]
 Dharmapradīpikāva [3]
 Pūjāvaliya [9]²⁸
 Pūjāvaliya Kotasak [2]
 Praśnottara Saṅgrahaya [1]²⁹
 (Saṅgraha) Baṇa (Daham) Pota/Baṇa (Daham) Saṅgrahavak [21]³⁰
 Butsaraṇa(ya) [5]
 Buddhavaṃsa-aṭṭhakathā [1]
 Buddhavaṃsa Desanāva [2]
 Bodhivaṃsaya [2]
 Bodhivaṃsaya (Pāli) [1]
 Milindaprasānaya [6]
 Meghavaṇṇa [= Meghavaṇṇavastuva ?, 1]³¹
 Maitrī-Varṇanāva [6]
 Rasavāhinī(ya) [2]
 Lokasaṅgṭhānaya [1]³²

²⁸Including one dated 1876.

²⁹See Somadasa (1959, 61). I have found no manuscript by this name in the other catalogues listed as references below.

³⁰Including one dated 1852. *Baṇa pot*, sometimes called *baṇa daham pot*, are monastic handbooks. They usually contain popular *suttas* (often with *sannayas*) and Jātaka stories, plus short disciplinary and meditation texts and common ritual chants. See also Blackburn (2001, Chp. 3). On *saṅgrahavak* see Somadasa (1959, 92). The term *saṅgraha* sometimes appears before the central title words in order to indicate that the text is a compilation containing selected texts.

³¹See Godakumbura (1980, 188).

³²See Somadasa (1987–95, Vol. 2, Or. 6603 (19)).

Vāsagam (Baṇa) Pota [2]
 Visākhā Vata [1]
 Visuddhimagga-aṭṭhakathāva [1]
 Visuddhimagga-ṭīkā [No. 15]³³
 Visuddhimārgaya [1]
 Visuddhimārga Sannaya [1]
 Saddhammaprakaraṇaya [1]
 Saddhammapradīpikāva [1]
 Saddhamaratnāvaliya [1]
 Saddharmālaṅkāraya [7]
 Saddharmālaṅkāraya Kotasak [1]
 Sad[dharma ?]saṅgrahavata [1]
 Saraṇābhīmānaya [1]
 Sāra Saṅgrahaya [1]³⁴
 Sāliṛāja Vastuva [1]
 Sinhala Thūpavaṃsaya [3]
 Sulu Bodhivaṃsaya [1]
 Sūvisivivaraṇa/Sūvisivivaraṇaya [2]
 Śīla Paricchedaya [3]
 Śrī Saddharmopavāda [= Saddharmāvavāda ?] Saṅgrahaya [1]³⁵

Miscellaneous Verse Compositions/Poetics

Aṭavisi Buduguṇa [1]
 Amarasimhaya³⁶
 Amarasimhaya Sannaya
 Tun Saraṇaya [1]
 Dāgot Pradīpiya [2]³⁷

³³Listed with the name “Moroduvē Dhammānanda”.

³⁴See Somadasa (1987–95, Vol. 1, Or. 6601 (78)) and Norman (1983, 173).

³⁵Listed with the name Suriyagoḍa Sīlavamsa Himi [= *Svāmi*].

³⁶Perhaps Amarasimha Aṣṭaka; see Somadasa (1987–95, Vol. 1, Or. 6601 (11) XVIII).

³⁷See Somadasa (1987–95, Vol. 4, Or. 6606 (27)).

Namaskāra Sannaya [1]
 Pirinivan Maṅgalaya [2]
 Mihirapā[n]nē Kāvya [1]
 Mēghadūta Sannaya [1]
 Budu Guṇa [1]
 Budu Śatakaya [1]
 Sadguṇālaṅkāraya [1]
 Sūriya Śatakaya [1]
 Sūriya Śataka Sannaya [1]
 Śrī Navaratnālaṅkāraya [1]³⁸
 Haṃsa Sandēśaya and [illegible] Sandēśaya [1]
 [illegible] Sandēśaya

Grammars and Lexicons

Ākhyāta padaya [1]
 Ākhyāta Varanāgilla [1]
 Abhidhānapradīpikā [2]
 Abhidhānapradīpikā Sannaya [1]
 Kārapupphamañjarī [1]
 Kārakasaññā [1partial]
 Nava Vāranāgilla [1]
 Padasadhaniya [1]
 Bālāva-bodhiya [= -bodhanam?] [1]
 Bālāvatāra Sannaya [2]
 Bālāvatāraya [4]
 Mādhavana [= Mādhavanidānaya?] Padārthaya³⁹
 Rūpamālāva [1]
 Rūpasiddhiya [1]
 Lōvāda Saṅgarāva [1]
 Vṛttamālaya [1]⁴⁰

³⁸See Godakumbura (1980, 136).

³⁹See Bechert (1969, 116).

⁴⁰This is dated 1875.

Vṛttamālākyā Sannaya [1]
 Sandhināma Sannaya [1]
 Sandhikappaya [illegible] [1]
 Sarasvatiya [1]
 Śabdasārasajalinī [?] [1]⁴¹

Meditation Texts

Pilikul Bhāvanāva [1]
 Vidarśana Pota [1]

Medical Texts

Behet Guḷi Pota [1]
 Bhesajjamañjusā [1]
 Mahasāra Pradīpiya [1]⁴²
 Yōgamālāva Kāvī [1]⁴³
 Yōgaratnākaraya [3]⁴⁴
 Varayogasāraya [1]⁴⁵
 Sārārthasaṅgrahāva [2]⁴⁶

Astrological and Protective Texts (see also Sutta-piṭaka Texts)

Odisse [= Oḍḍisa?] [1]⁴⁷
 Catubhāṇavāra-aṭṭhakathā [1]
 Guṇadosaya [1]
 Dehi Kāpum Kavi [1]
 Pirit Pota [1]
 Piruvana Pota [2]⁴⁸

⁴¹I have found no text by this title in the catalogues referenced below.

⁴²Dated 1876.

⁴³See Somadasa (1987–95, Vol. 5, Or. 6612 (111)).

⁴⁴See Somadasa (1987–95, Vol. 5, Or. 6612 (111)).

⁴⁵See Somadasa (1987–95, Vol. 5, Or. 6612 (108)).

⁴⁶See Somadasa (1987–95, Vol. 5, Or. 6612 (72)).

⁴⁷See Somadasa (1987–95, Vol. 6, Or. 6615–16).

⁴⁸Including one dated 1891.

Bali Kavi Potak [1]

Mantra Pota [3]

Satarabaṇavara Sannaya [3]

Historical Texts

Attanagalu [Vihāra?] Vamsaya [1]

Alakēśvara Yuddhaya [1]

Āhālēpola Varṇanāva [1]

Āhālēpola Haṭanaya [1]

Imgrisi Haṭanaya [1]

Embekke Varṇanāva [1]

Kaḍaim Pota [2]⁴⁹

Guru Pota (Aitihasika Kathā Potak) [1]

Pāpiliyāṇe [Vihāra?] Sannasa [1]⁵⁰

Purāvṛtta (Laṃkā Itihāsaya) [1]

Mahā Haṭanaya [1]

Rājavamsaya [1]

Vanni Kadaim Pota [1]

Textual Compilations

Abhidhammopakarāṇaya and Dhamma Saṅgrahaya [1]

Kadaim Pota and Rājāvaliya [1]

Kāka Jātakaya and Maitri Varṇanāva [1]

Kālakārāma Sūtra and Dhammacakkaya [1]

Kusala Sūtraya and Vāsagam Baṇa Pota [1]

Gāmaṇicaṇḍa Jātakaya and Kurudharma Jātakaya [1]

Jinavamsaya and Rāma Sandēśaya [1]

Dhammacakkaya and Brahmajālaya [1]

Dhammacakkaya and Paṭiccasamuppādaya [1]

Dhammacakkaya and Sudarśana Sūtra [1]

Namaskāra Sannaya and Buddhavamsa Saṅgrahāva [1]

⁴⁹See Somadasa (1987–95, Vol. 4, Or. 6606 (141–44)).

⁵⁰See Somadasa (1987–95, Vol. 4, Or. 6605 (12)).

Navasikhāragathā and Abhi[-illegible; mātṛkā?] [1]

Nimi Jātakaya, Saddharmālaṅkāraya Kotasak and Gihi Vinaya [1]

Pūjāvaliya, Kathināṇisaṃsa and Satipaṭṭhāna Sūtra [1]

Maliya Deva Kathāva, Pārakum Sirita, and Matalē Disāvagē Kadaim

Pota [1]

Maitri Varṇanāva and Ruvanvālisāya Itihāsaya [1]

Rājāratnākaraya and Narēndracaritāvalokapradīpikāva [1]

Viśākhavata and Vena Kathā [= “other stories”] [1]

Vessantara Jātakaya and Kuru Dharma Kavi [1]

Satipaṭṭhāna and Dhammacakkaya [1]

Satipaṭṭhāna Pela and Dhammacakka Pada Ānuma [1]

Satipaṭṭhāna Sūtra and Brahmajāla Sūtra [1]

Satipaṭṭhāna Sūtra and Dhammacakka Sūtra [1]

Satipaṭṭhāna Sūtra and Paṭiccasamuppādaya [1]

Letters

Unidentified Letter [1]

Durukara Lēkam Miṭiya [2]⁵¹

Miscellaneous Non-Sinhala Script Texts

Buruma Potak [1]

Illegible Nāmāvāliya Entries [11]

Entries Listed As “Illegible” in Nāmāvāliya [5]

Mādavela Rajamahavihāraya

Mādavela Rajamahavihāraya underwent substantial renovation at the time of the Siyam Nikāya’s rise after 1753. It was one of the Kandyan temples to receive significant royal support from king Kīrti Śrī Rājasimha (Holt 1996). The ties between Mādavela, the court, and the Siyam Nikāya’s administrative system suggest that Mādavela’s temple-based educational system was influenced by the changes in curriculum

⁵¹See Somadasa (1959, 83).

and educational practice that characterized the rise of the Siyam Nikāya (Blackburn 2001, esp. Chp. 3). The list of manuscripts held at Mādavela Rajamahavihāraya is thus of interest, providing suggestive evidence of 18th and 19th century monastic textual practices connected to the Siyam Nikāya. During my brief visit to the temple in July 1997, I was unable to see the condition in which manuscripts are currently held, or to examine them. The following list is taken from the incumbent's handlist, entitled "Puskoḷa Pot Nāmāvaliya," which I was given permission to transcribe. Note that a number of manuscripts are listed with monastic names. Some of these are clearly authorial annotations; others are perhaps the names of the monks by whom the manuscripts were copied and/or used. I have retained the numbers used in the handlist, since it is possible that they reflect a system of labeling used for the manuscripts themselves.

Sutta-piṭaka Texts (including those with commentary)

Āṅguttara-nikāya [Nos. 2,⁵² 11⁵³]

Udānaṃ [No. 77]

Dīgha-nikāya [No. 95⁵⁴]

Dhammapada-aṭṭhakathā [Nos. 10, 12,⁵⁵ 22, 30]

Dhammapadaya [No. 73⁵⁶]

Paṭiccasamuppāda Vivaraṇaya [No. 99⁵⁷]

Majjhima-nikāyo [No. 34]

Majjhima-nikāya-aṭṭhakathā [Nos. 17,⁵⁸ 23, 40]

Samyutta-nikāya I [No. 3]

⁵²No. 2 is listed with "[name illegible] visin liyanalada".

⁵³No. 11 is listed with "Dharmakīrti Siridevamitta Sthavirayan Vahansēn".

⁵⁴No. 95 is listed with "Ānanda Maitreya Himi [= Svāmi]".

⁵⁵Nos. 10 and 12 are listed with "Sirisiddhartha Dhammānanda Mahasthavirayan Vahansēn".

⁵⁶No. 73 is listed with "Śrī Dhammakitti Devamittābhidhāna Himi".

⁵⁷No. 99 is listed with "Rerukanē Vanavimala Himi".

⁵⁸No. 17 is listed with "Dhammakīrti Siridhammānandābhidhāna Himi".

Samyutta-nikāya II [No. 4⁵⁹]

Sutta-nipāta [Nos. 5⁶⁰, 19⁶¹]

Sutta[illegible] Aṭṭhakathā [No. 37]⁶²

Individual Sutta Texts (including those with commentary)

Mahāsatipaṭṭhāna Sūtraya [Nos. 86, 87⁶³]

Mahasatipaṭṭhānaya [No. 28⁶⁴]

Satipaṭṭhāna Sūtraya [No. 72⁶⁵]

Vinaya-piṭaka and Vinaya-piṭaka-derived Texts (including those with commentary)

Andhaka Vinaya [No. 63]⁶⁶

Cullavagga Pāli [Nos. 6, 7⁶⁷]

Prātimokṣaya [No. 102]

Mahāvagga Pāli [No. 1,⁶⁸ 45]

Vinayakama Pota [No. 93⁶⁹]

Samantapāsādikāva [No. 20⁷⁰]

⁵⁹Nos. 3 and 4 repeat this.

⁶⁰No. 5 is listed with "Siripaṇṇānanda Abhidhāna Sthavirayan Vahansēn visin siṃhala parivartanaya".

⁶¹No. 19 is listed with "Siri Paṇṇānanda Sādhana Sthavirayan visin".

⁶²No. 37 is listed with "Kāviśvara Sthavirayan Vahansēn".

⁶³Nos. 86 and 87 are listed with "Śrī Sarānanda Sthavira".

⁶⁴No. 29 is listed with "Śrī Dhīrānanda Mahasthavirayan Nāyaka Himi".

⁶⁵No. 72 is listed with "Aryavaṃsa Sthavira Svāminvahansēn".

⁶⁶No. 63 is listed with "Paṇḍita Henpi[ta ?]gederē [illegible] Nāyaka Himi".

⁶⁷No. 6 is listed with "Ānanda Maitreya Mahanāyaka Sthavirayan Vahansēn visin siṃhala parivartanaya"; No. 7 with "Paṇṇānanda [name illegible] Sthavirayan Vahansēn visin siṃhala parivartanaya".

⁶⁸No. 1 is listed with "Aṃbalangoḍa Dhammakusala Sthavirayan Vahansēn siṃhala parivartanaya".

⁶⁹No. 93 is listed with "Rerukanē Vanavimala Himi".

⁷⁰No. 20 is listed with an illegible name.

Abhidhamma-piṭaka and Abhidhamma-piṭaka-derived Texts (including those with commentary)

Abhidhammāṭṭhakathā gathē [illegible] [No. 82]

Abhidhammāṭṭhasaṅgrahaya [No. 59]

Abhidharma Chandrikāva [illegible] [No. 103⁷¹]

Abhidharmaya [No. 98]

Jātaka Texts

Jātaka Pota [Nos. 13, 22, 24]

Miscellaneous Didactic Texts

Avavāda Paricchedaya [No. 89]

Kathīnavamsaya [No. 88⁷²]

Dhammasthanā Saṅgrahaya [No. 84⁷³]

Nāgasena Vastuva [No. 60]

Paramitta Prakaraṇaya [No. 94⁷⁴]

Pūjāvaliya [No. 56]

[entry unclear; Pratāpa?] Dhammadesana [No. 79]

Pretavastuvarṇanāva [No. 81]

Milindaprasnaya [No. 44, 55,⁷⁵ 69⁷⁶]

Visuddhimārgaya [No. 25⁷⁷]

Saddharmaratnākara [41⁷⁸]

Saddharmaratnāvaliya [No. 43⁷⁹]

Saddharmasaṅgrahaya [No. 96⁸⁰]

⁷¹No. 103 is listed with “Mātara Śrī Dhammavamsaya Himi”.

⁷²No. 88 is listed with “Śrī Pradesara Nāyaka Sthavira”.

⁷³No. 84 is listed with “[illegible] Śrī Saddhammānanda Himi”.

⁷⁴No. 94 is listed with “Rerukanē Vanavimala Himi”.

⁷⁵No. 55 is listed with “Hīnatikumburē Sumaṅgala Himi”.

⁷⁶No. 69 is listed with “Siri Kamangalla Nāyaka Himi”.

⁷⁷No. 25 is listed with “Buddhāpekṣa [illegible] Mahasthavirayan Vahansen”.

⁷⁸No. 41 is listed with “Vimalakīrti Mahasthavirayan Vahansē”.

⁷⁹No. 43 is listed with “Dhammasena Mahasthavirayan Vahansē”.

⁸⁰No. 96 is listed with “Dharma Śrī Ānandavamsaya”.

Saddharmālaṅkāraya [Nos. 35, 36, 38, 39, 48⁸¹]

Saṅgibāṇa [“speech/preaching from the *nikāyas*”] [No. 57⁸²]

Sārārthasaṅgrahāva [Nos. 46, 65⁸³]

Sārasaṅgraha/Sārasaṅgaho [No. 66, 71,⁸⁴ 80]

Sudusaṅgrahāli Kathā [No. 70]⁸⁵

Śīla Nirdeśaya [No. 91]

Śrāvaka-Śrāvika Carita [No. 83⁸⁶]

Śrī Saddharmāvavāda Saṅgrahaya [No. 33⁸⁷]

Vimānavastu Prakaraṇaya [No. 90⁸⁸]

Miscellaneous Verse Compositions/Poetics

Jinarājavamsaya [Nos. 49, 78⁸⁹]

Jinavamsadīpa Mahākavanaya [No. 54⁹⁰]

Navadīpika [No. 85]⁹¹

Raghuvamsaya [No. 74]⁹²

Grammars and Lexicons

Abhidhānapradīpikā [No. 76]

⁸¹Nos. 35, 36, 38 and 39 listed with “Dharmakīrti [illegible] Himi”.

⁸²No. 57 is listed with “Yakuduvē [illegible] Sthavirayan Vahansē”.

⁸³Nos. 46 and 65 are listed with “Vālivīṭa Saraṇaṃkara Saṃgharāja Himi”.

⁸⁴Nos. 71 and 80 are listed with “Siddhattha Theravarena Himi”.

⁸⁵No. 70 is listed with “Kaviśvara Sthavirayan Himi Pano”. I have found no text by this name in the catalogues referenced below.

⁸⁶No. 83 is listed with “Nānavimala Svāmindē Vahansē”.

⁸⁷No. 33 is listed with “Śrī Siddhartha Buddharakṣitābhīdhāna Himi”.

⁸⁸No. 90 is listed with “Ratanapala [illegible] Sthavira”.

⁸⁹See also Sannasgala (1964, 599). I have not located this text in any of the catalogues referenced below.

⁹⁰No. 54 is listed with “Medhānanda Sthavirayan Vahansē”. See also Sannasgala (1964, 644).

⁹¹No. 85 is listed with “Yagirāla Paññānanda Himi”. I am not certain that this is a verse text.

⁹²No. 74 is listed with “Naravīla Dhammaratana Himi”. See Sannasgala (1964, 112–13).

Kaccāyana [illegible] [No. 47]
 Bālāvatāro [No. 50, 67,⁹³ 101]
 Mahārūpasiddhi [No. 53,⁹⁴ 58]
 Bālāvatāra pucchāvissajjani [No. 42⁹⁵]
 Bālāvatāra Saṅgrahaya [No. 52]
 Sidatsaṅgarā Sannaya [No. 51]

Medical Texts

Aṣṭaparīkṣāva [No. 26]⁹⁶
 Vaṭikāppakaranīya [No. 27⁹⁷]
 Sārasaṃkṣepaya [No. 64]

Astrological and Other Protective Texts (see also *Sutta-piṭaka Texts*)

Piruvana Pot Vahansē [No. 8⁹⁸]
 Satarabaṇavara Sannaya [No. 61]

Letters

Siṃhala Anuvādaya [No. 68]

Other Texts

Kāmayasaṅgrahāva [No. 29]⁹⁹
 Durvāda Vidarśanaya [No. 97¹⁰⁰]
 Buddhāgama gāna [illegible] [No. 31]

Vimalārthavāhinī [No. 62]¹⁰¹

Sṛtu [= sṛta ?] Sangara-kavaniya [No. 32]¹⁰²

Illegible Nāmāvaliya Entries [Nos. 9, 92, 100]

Malvatu Vihārayē Saṃgharāja Pansala

The collection of manuscripts held in this residence within the Malvatu Vihāraya is of considerable interest as evidence of texts related to the Siyam Nikāya's formative period. As the name suggests, the founder and first Saṃgharāja of the order, Vālivīṭa Saraṇaṃkara (1698–1778), frequently resided in this section of the Malvatu Vihāraya. Furthermore, according to the incumbent of this *pansala*, interviewed on 8 July 1997, its current manuscript collection contains manuscripts brought from Gaḍalādeṇiya Vihāraya. From the Gampola Period (1347–1412) onward the Gaḍalādeṇiya Vihāraya was often an important center for education and literary production. The list of manuscripts below is reproduced from the manuscript section of the incumbent's handlist entitled “Vālivīṭa Asaraṇa Saraṇaṃkara Saṃgharāja Mahimiyan Wādasiti Ārāmayē Bādu Laistuva”. The numbers shown in the list below are taken from the incumbent's handlist. I was able to examine, though not to handle (because of a recent application of insect poison), approximately fifty numbered manuscripts held in glass cases in the *pansala* anteroom and to handle a smaller number held in the central display case. These manuscripts appear to be in good condition. In footnotes, where possible, I have indicated possible correlations between the handlist and the numbered manuscripts contained in the anteroom cases.

Sutta-piṭaka Texts (including those with commentary)

¹⁰¹No. 62 is listed with “Śrī Dhammānanda Sthavirayan Vahansē”. See also Somadasa (1959, 87).

¹⁰²I have been unable to identify this text. It is listed with “D.M. Dhamma-radinna Mahatā”.

⁹³Nos. 50 and 67 are listed with “Siri Kumadagallābhidhāna Nāyaka Himi”.

⁹⁴No. 53 is listed with “[illegible] Dipaṃkara Mahasthavirayan; No. 58 with “[illegible] Mahasthavirayan”.

⁹⁵No. 42 is listed with an illegible name. See also Somadasa (1959, 64).

⁹⁶No. 26 is listed with “Vidusuriduraniyagalle”. Cf. Somadasa (1987–95, Vol. 5, Or. 6612 (7)) and Bechert (1997, 59–62).

⁹⁷See Sannasgala (1964, 673) who dates this text to 1927.

⁹⁸No. 8 is listed with “Kumburupitiyē Vanaratanābhidhāna Mahanāyaka Himi”.

⁹⁹Perhaps *Kāmaccheda Vaidya Saṅgrahaya*? See Somadasa (1959, 20).

¹⁰⁰Perhaps the same as *Durvādī Hrdaya Vidāraṇaya* (Sannasgala 1964, 742–43). No. 97 is listed with “Nalpavila Ratanasara Sāmi”.

Aṅguttara-nikāya [Nos. 1, 2]¹⁰³
 Apadāna Pāli [No. 3]¹⁰⁴
 Itivuttaka [No. 5]
 Khuddakapāṭha-aṭṭhakathā [No. 107]
 Cariyāpiṭaka Pāli [Nos. 108, 109]
 Cariyāpiṭaka-aṭṭhakathā [Nos. 16, 110]
 Dīgha-nikāya [No. 20]
 Dīgha-nikāya Dvītiya Tīkā [No. 21]
 Paṭisambhidā-aṭṭhakathā [No. 106]
 Majjhima-nikāya-aṭṭhakathā [No. 57]¹⁰⁵
 Mahāniddeśa [No. 59]
 Mahāniddeśa Pāli Aṭṭhakathā [No. 60]
 Vimānavatthu-aṭṭhakathā [No. 64]
 Samantapāsādikā¹⁰⁶ [No. 83]
 Suttanipāta [No. 89]¹⁰⁷

Individual Sutta Texts (including those with commentary)

Dhammacakka Pēla and Sannaya [Nos. 22, 23, 24, 25, 26]¹⁰⁸
 Brahmajāla Sūtra Pēla Sannaya [No. 54]
 Mahāsatipatṭhāna, Prathama Khandhaya [No. 103]
 Mahāsatipatṭhāna, Dvītiya Khandhaya [Nos. 104, 127, 128, 129, 130]
 Mahāsatipatṭhāna, Tunvāni Khandhaya [No. 105]
 Satipatṭhāna [Nos. 71, 72, 73, 74, 75]
 Satipatṭhāna Vistarasaṇṇaya [Nos. 76, 77, 78, 79, 80]¹⁰⁹

Saptasūriyodgamana Sūtra Sannaya [Nos. 81, 82]¹¹⁰
 Unidentified Sūtra Sannaya [Nos. 90, 93]

Vinaya-piṭaka and Vinaya-piṭaka-derived Texts (including those with commentary)

Catupārisuddhaśīlaya [No. 87]
 Cullavagga Pāli [No. 17]
 Parivāra Pāli [No. 37]
 Pācittiya Pāli [No. 38]¹¹¹
 Pālimuttakavinayavinicchaya [No. 34]¹¹²
 Mahāvagga Pāli [Nos. 61, 123, 124, 125, 126]
 Mulsikha Baṇa Daham [No. 62]¹¹³
 Vibhaṅga [No. 29]¹¹⁴
 Sārāthadīpanī [No. 84]¹¹⁵
 Sikhavaḷaṇḍa [No. 85]¹¹⁶

*Abhidhamma-piṭaka and Abhidhamma-piṭaka-derived Texts (including those with commentary)*¹¹⁷

Abhidhamma Mūlaṭīkā [No. 6]

¹¹⁰These may be the encased manuscripts labeled Nos. 25 and 33.

¹¹¹This may be the encased manuscript labeled No. 30.

¹¹²This may be the encased manuscript labeled No. 18. A Vinayavinicchaya-purāṇaṭīkā appears in the glass cases, labeled No. 31. This does not appear on the handlist.

¹¹³This is probably a monastic handbook, or *baṇa daham pota*, in which *Mulsikha* is the first entry.

¹¹⁴The identification is tentative; no further title is given.

¹¹⁵Though a text by this title could also be Saraṇaṃkara's commentary to the *catubhāṇavāra* I have listed it here given the presence of an encased manuscript labeled No. 16 and entitled *Sārāthadīpanī* (Vinayaṭīkāva).

¹¹⁶This may be the encased manuscript labeled No. 26, which contains *Sikhavaḷaṇḍavinisa*, *Dhammamātikā* and *Catupārisuddhaśīla*.

¹¹⁷A copy of *Milindapaṇṇāsa* labeled No. 33 appears in the glass cases, while not listed on the handlist. The cases also contain No. 25, entitled *Nāva*-[illegible]-*buduguṇa Sannaya*.

¹⁰³These may include the encased manuscripts labeled No. 34.

¹⁰⁴This may be the encased manuscript labeled No. 32, containing the *Apadāna Pāli* bound with *Buddhavaṃsaya Pāli* and *Itivuttaka Pāli*.

¹⁰⁵This may be the encased manuscript labeled No. 14.

¹⁰⁶This may be the encased manuscript labeled No. 11.

¹⁰⁷This may be the encased manuscript labeled No. 29.

¹⁰⁸These may include the encased manuscripts labeled Nos. 3, 4, 7 and 76.

¹⁰⁹These may include the encased manuscripts labeled Nos. 20, 21 and 27. No. 27 is bound with an 1891 coin.

Kathāvastu [No. 30]¹¹⁸
 Dhammamātikā [No. 86]
 Dhammasaṅgaṇi Prakaraṇaya [Nos. 27, 28]¹¹⁹
 Puggalapaññatti [No. 40]¹²⁰

*Jātaka Texts*¹²¹

Jātaka-aṭṭhakathā, 1 [No. 111]
 Jātaka-aṭṭhakathā, 2 [No. 112]
 Jātaka-aṭṭhakathā, 3 [No. 113]
 Jātaka-aṭṭhakathā, 4 [No. 114]
 Jātaka-aṭṭhakathā, 5 [No. 115]
 Jātaka-aṭṭhakathā, 6 [No. 116]
 Jātaka-aṭṭhakathā, 7 [No. 117]
 Jātaka-aṭṭhakathā, 8 [No. 118]
 Jātaka-aṭṭhakathā Sannaya [No. 18]
 Jātaka Pāli 11 [Nos. 121, 122]
 Jātaka Pota [No. 96]
 Jātaka Bhedapū [“abridged”] Pota [Nos. 119, 120]
 Pirinivan Heḷa [No. 39]
 Sulu Umandāva [No. 91]¹²²

Miscellaneous Didactic Texts

Gihi Vinaya [No. 13]¹²³

¹¹⁸See treatment of *kathāvastu pota* in the Daḷadā Māligāva list.

¹¹⁹These may be the encased manuscripts labeled Nos. 12 and 13. The latter includes also the Vibhaṅga Pakaraṇa and the Kathāvastu Pakaraṇa.

¹²⁰This may be the encased manuscript labeled No. 37/8, and entitled Puggalapaññatti Upakaraṇa Aṭṭhakathā.

¹²¹The visible, encased, manuscripts contain two very large texts labeled Nos. 5 and 6, and entitled simply Jātaka Pota.

¹²²This may be the encased manuscript labeled No. 17 and entitled Ummagga Jātaka.

¹²³This may be the encased manuscript labeled No. 35.

Daḷadā Pūjāvaliya [No. 94]¹²⁴
 Daṁbadeṇi Sannaya [No. 70]
 Dhātuvamsaya [No. 19]
 Dhammapradīpikā [No. 31]¹²⁵
 Baṇa Daham Maṅgala Sūtrādiya [Nos. 42, 43, 44, 45]¹²⁶
 Biṁbavaṇṇanā [No. 65]
 Butsarāṇa [Nos. 50, 51]¹²⁷
 Buddhavaṁsa-aṭṭhakathā [No. 53]
 Buddhavaṁsaya [No. 4]
 Madhurattṭhapakāsini Bodhivaṁsaya Sannaya [No. 58]
 Mahakappinārāja Kathā [No. 32]
 Muniguṇālankāraya [No. 66]
 Visuddhimagga Tīkāva [No. 102]
 Visuddhimagga Pela [No. 101]
 Visuddhimagga Sanna, Prathama Khandhaya [No. 98]
 Visuddhimagga Sanna, Dvitiya Khandhaya [No. 99]
 Visuddhimagga Sanna, Tunvāni Khandhaya [No. 100]
 Saṅghasaraṇa [No. 52]

Grammars and Lexicons

Abhidhāna Pradīpikā [No. 7]¹²⁸
 Kaccāyana Sannaya [Nos. 8, 9]¹²⁹
 Gaḍalādeṇiya [Bālāvatāra ?] Sannaya [No. 12]

¹²⁴The glass cases contain a manuscript with this title, but without label number.

¹²⁵This may be the encased manuscript labeled No. 2. It is bound with *Mahākappina Rajakathā*.

¹²⁶These may include the encased manuscript labeled No. 19, which does include the *Maṅgala Sūtra Sannaya*, composed in accordance with *Sāratthasamuccaya* and thus likely the work of Vāliṇi Saramāṅkara. They may also include the encased manuscript labeled No. 39, a small *baṇa dham pota*, and those labeled Nos. 32 and 13.

¹²⁷These may include the encased manuscript labeled No. 49.

¹²⁸This may be the encased manuscript labeled No. 24.

¹²⁹These may include the encased manuscript labeled No. 27.

Tunliṅgurūpamālāva [No. 49]

Dhātupāṭha [No. 41]

Pañcīkā Prādīpiya [No. 33]¹³⁰

Payogasiddhi [No. 36]

Bālāvatāraya [No. 46]¹³¹

Bālāvatāra Kriyākāraka[-illegible-] Sannaya [No. 48]¹³²

Bālāvatārasugaṇṭhisāra [No. 47]

Moggalyāyana Vyākaraṇa [No. 63]

Medical Texts

Bhesajjamañjusā [Nos. 55, 56]¹³³

Astrological and Other Protective Texts (see also *Sutta-piṭaka Texts*)

Catubhāṇavāra Pāli [Nos. 14, 15]¹³⁴

Historical Texts

Lakdiva Vidiya [No. 69]¹³⁵

Letters

Samgharāja Lekham Pota [No. 67]¹³⁶

¹³⁰This may be the encased manuscript labeled No. 22.

¹³¹This may be the encased manuscript labeled No. 9.

¹³²This may be the encased manuscript labeled No. 38 and entitled *Bālāvatāra Purāṇa Sannaya* or that labeled No. 1 and entitled *Gaḍalādeṇi Sannaya*.

¹³³These may include the encased manuscript labeled No. 43 and entitled *Bhesajjamañjusā Sannaya*, and that labeled No. 40 with the title *Bhesajjamañjusā*.

¹³⁴These may include the encased manuscript labeled No. 36 and bound in elaborate brass covers. It is interesting to note that this manuscript is copied in a very large script, apparently for recitation purposes.

¹³⁵See Somadasa (1987–95, Vol. 4, Or. 6606 (42)).

¹³⁶These are almost certainly letters by Vāliṇiṭa Saraṇaṃkara.

Non-Sinhala Script Texts

Kambhoja Pota [“Cambodian” or “from Cambodia”][Nos. 10, 11]¹³⁷

Buruma [“Burmese” or “from Burma”] Tunpiṭaka Pot 40 [No. 97]¹³⁸

Other Texts¹³⁹

Samgharājasādhucariyāva [No. 95]

Sulu Rājavaṃsaya [No. 92]¹⁴⁰

Sīmā Vannaṇā [No. 68]

Illegible Nāmāvāliya Entries [No. 35]

Ridī Rajamahavihārāya

Like the manuscripts held at Mādavela Rajamahavihārāya and the Malvatu Vihārāya Samgharāja Pansala, those at Ridī Rajamahavihārāya offer evidence of eighteenth and nineteenth century textual practices. The *vihāra* underwent considerable renovation during the reign of King Kīrti Śrī Rājasimha (Cūl 99–100), and the then incumbent Tibbotuvāvē Buddharakkhita rose to a position of prominence in the newly formed Siyam Nikāya (Dewaraja 1988, especially Chapter 6). The incumbents of Ridī Rajamahavihārāya have continued to occupy leading positions in the Siyam Nikāya monastic administration. At the time my research was conducted, the incumbent, Venerable Sumaṅgala Mahāthera, was Anunāyaka of the Malvatu Vihārāya. The manuscripts, and the handlist enumerating them, were held in a locked chest kept in an anteroom of

¹³⁷These may be texts brought from Siam during the eighteenth century, and written in Mūl script.

¹³⁸The referent of “40” is unclear. Given the plural *pot* it may indicate that a total of forty manuscripts of Burmese origin have been included in the collection. Considering the *nikāya* affiliations of the Malvatu Vihārāya, these are more likely to have their origin in the seventeenth-century arrival of monks from Arakan (Dewaraja 1988) than in nineteenth-century Burmese-Sri Lankan connections.

¹³⁹The visible, encased, manuscripts include a copy of *Mahāvaṃsa Pāli* labeled No. 50. This does not appear on the handlist.

¹⁴⁰This may be the encased manuscript labeled No. 23.

the image hall along with items to be used in the *vihāraya*'s *perahāra*, or annual procession. Access to the manuscripts requires the permission of the incumbent. Given permission to handle the manuscripts on 4 July 1997, I looked closely at about ten of them. The numbers with which the manuscripts were labeled were completely consistent with those listed on the *vihāraya*'s handlist, "Puskoḷa Pot Nāmāvaliya," the contents of which I have reproduced below. This handlist was prepared by the Religious Affairs Department of the Sri Lankan government. The date of its preparation is not clear.

Sutta-piṭaka Texts (including those with commentary)

Āṅguttara Saṅgiya Pāli Aṭuvā [No. 6]
 Cariyāpiṭakaya [No. 15]
 Dik Saṅgiya [= Digha Nikāya] [No. 27]
 Petavatthu [No. 55]
 Manorathapūraṇī [No. 64]
 Majjhima Saṅgiyaṭa Prapañcasūdanī Aṭuvā [No. 65]
 Saṃyutta Saṅgiya Kotasak [No. 80]
 Sumaṅgalavilāsini Dīgha-nikāya-aṭṭhakathā Vivaraṇaya [No. 87]

Individual Sutta Texts (including those with commentary)

Unidentified Sūtra [No. 86]
 Dakṣiṇā Vibhaṅga Sūtraya [Nos. 25, 26]
 Damsakpāvatum Sūtraya [Nos. 21, 22, 23, 24]
 Dasuttara Sūtraya Kotasak [No. 47]
 Dhammacakka [Nos. 32, 33, 34, 35, 36, 37, 38, 39, 40, 41]
 Dhammacakkapavattana Sūtraya [No. 31]
 Paṭiccasamuppāda Sūtraya [No. 43]¹⁴¹
 Parābhāva Sūtraya [No. 42]
 Brahmajāla Sūtraya [Nos. 61, 62, 63]
 Vammika Sūtraya [No. 67]
 Satipaṭṭhānaya [Nos. 71, 72, 73, 74, 75, 76, 77]

¹⁴¹The designation *sūtraya* for this text is unusual among those manuscripts I have examined and those listed in Somadasa (1987–95, Vol. 7).

Satipaṭṭhāna Sannaya [No. 78]

Vinaya-piṭaka and Vinaya-piṭaka-derived Texts (including those with commentary)

Pātimokkhaya [Nos. 44, 45]
 Pālimuttakavinayavinicchaya [No. 48]
 Vinaya Potak [No. 68]
 Vinē Sāratthadīpanī-nam [= nāma] Ṭikāva [No. 70]

Abhidhamma-piṭaka and Abhidhamma-piṭaka-derived Texts (including those with commentary)

Abhidharmaya [No. 1]
 Abhidharmārthasaṅgrahaya [No. 2]
 Dhammasaṅgani Prakāsaṇaya [No. 29]

Jātaka Texts

Umandāva [No. 8]
 Kaṭṭhahāri Jātakaya [No. 10]
 Kurudharma Jātakaya [No. 11]
 Jātakakathāvak [No. 18]
 Jātaka Pota [Nos. 16, 17]

Miscellaneous Didactic Texts

Anāgatavaṃsaya [No. 4]
 Anāgatavaṃsaye Desanāva [No. 5]
 Cullaniddesa [No. 13]
 Dhamma Upasaṅgrahaya [No. 28]
 Dhammapradīpikāva [No. 30]
 Pūjāvaliya [Nos. 53, 54]
 Butsaraṇa [No. 59]
 Rasavāhinī [No. 66]
 Saṅghasaraṇaya [No. 81]
 Saddhammaratnāvaliya [Nos. 82, 83]
 Saddhammālaṅkāraya [Nos. 84, 85]
 Sela Sūtrayādikoṭa-ātisaṅgraha Baṇa Daham Pota [No. 88]

Miscellaneous Verse Compositions/Poetics

Chandas Pota [No. 14]

Jānakīharāṇa [No. 19]¹⁴²*Grammars and Lexicons*

Abhidhāna Sannaya [No. 3]

Kaccāyana [No. 12]

Pāli Nighaṇḍuva [No. 49]

Pāli Vyākaraṇa Pota [No. 50]

Bālāvatāra Ṭikāva [No. 56]

Bālāvatāraya [Nos. 57, 58]

Brahmasīrinighaṇḍuva [No. 9]

Saṃkṣepa Vyākaraṇa Pota [No. 79]

*Medical Texts*Ariṣṭa Śātakaya [?] [No. 7]¹⁴³*Astrological and Protective Texts* (see also *Sutta-piṭaka Texts*)

Pirit pota [Nos. 51, 52]

Textual Compilations

Thūpavaṃsaya Pāli Pota and Abhidharmasaṅgrahaya [No. 20]

Pātimokkhaya and [illegible-]vinisa [No. 46]

Buddhavaṃsaya and Anāgatavaṃsaya [No. 60]

Vinayaṅgraha Ṭikā and Kaṅkhāvitaraṇī [No. 69]

Texts Unidentified in Nāmāvaliya [Nos. 89-100]**Pādeniya Rajamahavihārāya**

Manuscripts held at Pādeniya Rajamahavihārāya are likely to reflect the influence of late eighteenth-century textual practices since the image house, preaching hall, and library all date to restoration

¹⁴²See Godakumbura (1980, xxv).

¹⁴³The catalogue entry for No. 7 is unclear; this is a tentative identification. On this text see Bechert (1969, 121–22).

undertaken during the reign of King Kīrti Śrī Rājasimha. According to one of the historical manuscripts held at the *vihārāya*, a substantial group of students formed at the temple after its restoration. This *talpota* mentions specifically the study of grammar, and says that manuscripts, including Tipiṭaka commentaries, Abhidhamma texts, and grammar books, were written and stored at the temple (Chutiwongs, *et al.*, 1990, 36). An article in the Buddhist newspaper *Budusaraṇa* (15 May 1988) states that some of the manuscripts held at the temple were brought by Siamese monks who visited Kandyan and Kuruṇāgala area temples in conjunction with the formation of the Siyam Nikāya and the introduction of *upasampadā* from Siam. This is consistent with the oral history given by the incumbent on 2 July 1997, according to whom the founder of the *vihārāya*'s current monastic *paramparā* studied with Vāliṇi Saramāṅkara in Kandy before returning to Pādeniya to found his own group of students. Some of the manuscripts held at Pādeniya may pre-date the activities of Siyam Nikāya monks, however. According to at least one account, manuscripts, including Abhidhamma texts, were brought to Pādeniya from nearby Uvāṅgirikāṇḍa (perhaps an *araññika*-identified temple with connections to Daṃbadeṇi Period monastic lineages) (Chutiwongs *et al.* 1990, 36).

On my visit to the *vihārāya* I was unable to enter the library, though the incumbent provided me with a copy of the temple's handlist of manuscripts, entitled "Puskoḷa Pot Nāmāvaliya", from which the following list is derived. Other visitors to the library have commented on its substantial holdings, and the well preserved nature of material held there.¹⁴⁴ Since the incumbent's handlist includes one numbered entry referring to five texts (No. 78), I suspect that the numbers shown below do not correspond to numbers marked on the manuscripts themselves. Nevertheless, I have reproduced them as in earlier sections of this paper.

¹⁴⁴Personal communications from Profs. Jonathan Walters and P.B. Mīgaskumbura.

Sutta-piṭaka Texts (including those with commentary)

- Aṅguttara-nikāya [No. 77]
 Aṅguttara-nikāyē Pañcaka Nikāya [No. 165]¹⁴⁵
 Kudugot Saṅgiya (Khuddaka-nikāya) [Nos. 70, 80]
 Dampiya Aṭuvāva [No. 71]
 Dik Saṅgiya [= Dīgha-nikāya] [No. 234]
 Dhammapada Sannaya [Nos. 47, 56]
 Pretakathā Vastu [No. 19]
 Preta Vastuva [Nos. 62, 197]
 Majjhima-nikāya [No. 209]
 Ma[-norathapūranī ?] Saṅgiya Aṭuvā [No. 226]
 Mādum Saṅgiya [= Majjhima-nikāya] [No. 72]
 Mādum Saṅgiya Uparipanna [-illegible] [No. 184]
 Saṃyut Saṅgiya [= Saṃyutta-nikāya] [No. 74]
 Saṃyutta-nikāya [No. 64]

Individual Sutta Texts (including those with commentary)

- Aggikhandopama Sūtraya [No. 36]
 Aṅgulimāla Sūtraya [No. 181]
 Āṭānāṭiya Sūtraya [No. 92]
 Unidentified Sutta Desanāva [No. 198]
 Unidentified Sūtraya [Nos. 96, 107, 248]
 Upasatha Sūtra Sannaya [No. 26]
 Kusala Sūtra Desanāva [No. 82]
 Kusala Sūtraya [No. 88]
 Girimānanda Sūtraya [No. 10]
 Cakkavattisihanāda Sūtraya [No. 147]
 Cullakammavibhaṅga Sūtraya [No. 138]
 Todeyya Sūtraya [Nos. 21, 61]
 Dakkhiṇāvibhaṅga Sūtraya [No. 32]
 Damsakpāvatum Sūtra Padārtha [No. 35]
 Damsakpāvatum Sūtraya [Nos. 31, 33, 100, 134, 145, 160]

¹⁴⁵Here *nikāya* is presumably a substitute for *nipāta*.

- Damsakpāvatum Sūtrayaṭārtha [No. 104]
 Damsakpāvatum Sūtra Sannaya [No. 28]
 Devadā Sūtraya [No. 8]
 Devadūta Sūtraya [No. 207]
 Dhajagga Sūtraya [No. 128]
 Dhammacakka/Dhammacakkaya [Nos. 118, 190, 200]
 Dhammacakka Sannaya [No. 228]
 Dhammacakka Sūtraya [Nos. 83, 86, 116, 121, 125, 172]
 Dhammacakkappavattana Sannaya [No. 206]
 Dhammacakkappavattana Sutta [No. 194]
 Dhammacakkappavattana Sūtraya [Nos. 6, 48, 130, 141]
 Dhammacakkappavattana Sūtraya, Rāśīyak [No. 189]¹⁴⁶
 Dhammacakkappavattana Sūtraya Sannaya [No. 22]
 Pañcanivāraṇadākvāna Sūtrayek [No. 91]¹⁴⁷
 Brahmajāla Sūtrārtha Vyākhyānaya [No. 172]
 Brahmajāla Sūtraya [Nos. 51, 93, 148, 168]
 Brahmajāla Sūtra Vaṇṇanā [Nos. 18, 24, 42]
 Brahmajāla Sūtraya [Nos. 4, 46, 183]
 Brahmajāla Sūtra Sannaya [No. 13]
 Mahāparinibbāna Sutta [No. 49]
 Mahāsatipatṭhāna Pada Ānuma [No. 53]
 Mahāsatipatṭhānaya [Nos. 54, 55, 65]
 Mahāsatipatṭhāna Sūtraya [Nos. 5, 44, 177]
 Mahāsatipatṭhāna Sūtra Sannaya [No. 73]
 Mahāsudassana Sūtrārtha Vyākhyānaya [No. 112]
 Vammika Sūtraya [Nos. 89, 98]
 Saccavibhaṅga Sūtraya [Nos. 87, 102]
 Satipatṭhāna Kotasak [No. 163]
 Satipatṭhānaya [No. 158]
 Satipatṭhāna Sūtraya [Nos. 133, 159, 222, 225]

¹⁴⁶*Rāśīyak* means “several” or “a collection”.

¹⁴⁷This title suggests an interesting sermonic- or exegetically-based system of textual identification.

Saptasuriyodgamana/Suriyodgamana Sūtraya [Nos. 45, 223]
 Saptasuriyodgamana Sūtra Sannaya [No. 126]
 Sāleyya Sūtraya [Nos. 123, 191]
 Sāleyya Sūtrārtha Vyākhyānaya [No. 129]
 Subha Sutta [Nos. 142, 175]
 Subha Sūtraya [No. 201]

Vinaya-piṭaka and Vinaya-piṭaka-derived Texts (including those with commentary)

Kudusikha Sannaya [No. 236]
 Cullavaggaya [No. 152]
 Bhikkhu Prātimokkha Pāli [without number]
 Bhikṣu Prātimokṣa Sannaya [No. 20]
 Bhikṣhu Bhikṣunī Prātimokṣaya [No. 105]
 Pācciti Pot Vahansē [No. 185]
 Pātimokkha Sannaya [No. 97]
 Pārājika Pāli [No. 179]
 Prātimokṣaya [Nos. 155, 174, 211; including 1 “Kotasak”]
 Mulsikha [Nos. 57, 240]
 Mulsikha Sannaya [No. 233]
 Vinayakamma Pota [No. 214]
 Vinaya-piṭakayē Potvahansēla 5 [No. 78]¹⁴⁸
 Sāmaṇera Vastu [No. 136]
 Sikhavaḷaṇḍa Vinisa [Nos. 108, 161]

Abhidhamma-piṭaka and Abhidhamma-piṭaka-derived Texts (including those with commentary)

Atthasālinī-aṭṭhakathā [No. 210]
 Abhidharma Potak [No. 109]
 Abhidharmaya [No. 84]
 Abhidharmārtha Kamaṭahana [No. 52]
 Dhammasaṅgaṇi Prakaraṇaya [No. 153]

¹⁴⁸This presumably is a reference to five texts containing contents taken from the Vinaya-piṭaka.

Jātaka Texts

Acchariyabbhutatammā Jātakaya [No. 212]
 Unidentified Jātakaya [No. 127]
 Dahamsoṇḍa Kathāvastuva [No. 17]
 Dūta Jātaka Dhammadesanāva [No. 196]
 Pansiyapanas Jātaka Pota [No. 69]
 Potvansēla 56 Saṃghika Umandāvaya [without number]¹⁴⁹
 Mahāsupina Jātakaya [No. 50]

Miscellaneous Didactic Texts

Anāgatavaṃsa Desanāva [No. 110]
 Anāgatavaṃsa Pāli [No. 193]
 Anāgatavaṃsaya [Nos. 41, 235]
 Kaṭhinānisamsa Dharmadesanāvaka [No. 146]
 Kaṭhinānisamsaya [Nos. 29, 67, 188]
 Kaṭhinānisamsaya Siṃhala [No. 143]
 Kosol Rajaṭa Pidīmā-kirīmē Ānisamsaya-adāḷa Piḷiveḷa [No. 213]¹⁵⁰
 Gihi Vinaya [Nos. 3, 30]
 Thūpavaṃsaya [Nos. 37, 238]
 Daḷadā Pūjāvaliya [No. 251]
 Dasathūpa Kathā [No. 85]
 Daham Kotasak [No. 101]¹⁵¹
 Dhammapradīpikānam [= nāma] Mahābodhivaṃsa Parikathā [Nos. 2, 237]
 Nīyanāmika Dhamma Puṣṭakayek [= untitled *dhamma* manuscript]
 [Nos. 218, 219, 220, 231]
 Pañcanivāraṇa Nirdeśaya [No. 23]

¹⁴⁹I take this description to mean fifty-six copies of the *Umandāva*, perhaps given as *dāna*.

¹⁵⁰See also Somadasa (1987–95, Vol. 1, Or. 6601 (24)).

¹⁵¹*Kotasak* should here be read as “selection”.

Pāraṇi Baṇa (Kopiyak) [No. 221]¹⁵²
 Purāṇa Baṇa (Kopiyak) [No. 164]
 Pūjāvaliya [No. 76]
 Baṇa Daham Pota [Nos. 9, 94]
 Basvana Purāṇa Baṇa Vastuva [No. 59]
 Buddhavaṃsaya [No. 135]
 Budugūṇa Vaṇṇanā [No. 195]
 Butsaraṇa [No. 246]
 Brahmapūjāvali 16 Paricchedaya [No. 25]
 Mahābodhivaṃsaya [No. 166]
 Milindapañha Pāli [No. 162]
 Mettā Vaṇṇanā [No. 167]
 Met Budu Vaṇṇanā [No. 199]
 Ratnamālicaitya Vaṇṇanā [No. 27]¹⁵³
 Vimānavatthu Vaṇṇanā [No. 124]
 Visākha Vata [No. 68]
 Visuddhimagga Śīla Nirdeśaya [No. 95]
 Saṃkhyānāya [No. 16]¹⁵⁴
 Sakaskaḍaya [No. 131]
 Saddhammālaṅkāraya [No. 151]
 Saddhamaratnākāraya Kotasak [No. 132]
 Saddhammopāya[-na? Sannaya?] [No. 43]¹⁵⁵
 Sāratthasaṅgrahaya 7 Paricchedaya [No. 14]
 Śīla Paricchedaya [No. 15]

Miscellaneous Verse Compositions/Poetics

Aṣṭaka Paha [without number]
 Prātihārya Śatakaya [No. 157]

¹⁵²This entry and that following presumably refer to a recent (eighteenth–twentieth century?) manuscript copy of an older preaching text.

¹⁵³See Somadasa (1987–95, Vol. 2, Or. 6603 (100)).

¹⁵⁴I am uncertain of this identification. See Norman (1983, 151).

¹⁵⁵See Somadasa (1987–95, Vol. 1, Or 6601(8)) and Norman (1983, 159–60).

Buddha Stotra Anuruddha Śatakaya [No. 113]
 Bhakti Śatakam [No. 180]
 Vandanā Gathā [No. 169]
 Vuttamāla [Sandēsa?] Śataka [No. 170]¹⁵⁶
 Vuttodaya [No. 156]
 Sūriyaśataka Sannaya [No. 39]

Grammars and Lexicons

Abhidhānapradīpikā [Nos. 38, 60, 229]¹⁵⁷
 Elu Nighaṇḍu (Pera sahita tava pātha) [without number]
 Nighaṇḍu Sannaya [No. 111, plus one without number]
 Pāli Nighaṇḍuva [No. 99]
 Pāraṇi Vyākaraṇa [No. 115]
 Bālāvatāranam [= nāma] Prakaraṇayehi Sannaya [No. 1]
 Bālāvatāra Vyākhyāva [No. 137]
 Bālāvatāraya/Bālāvatāro [Nos. 7, 34, 40, 144, 154, 171]
 Bālāvatāra Liyana Sannaya [No. 239]
 Bālāvatāra Sannaya [Nos. 103, 119, 202]
 Varanāgilla [No. 139]
 Varanāgilla Pāli [Nos. 176, 187]
 Saṃskṛtaliṅgavi Saṅgha Vargaya [No. 66]
 Sugaṇṭhisāra Gāta Padā [No. 11]¹⁵⁸

Medical Texts

Ipāraṇi Veda Potak [1 without number]
 Ipāraṇi Veda Potak Kotasak [1 without number]
 Sāra-nam [= nāma] Veda Pota [No. 241]¹⁵⁹
 Sāravaṅga Veda Potak [Nos. 243, 244]¹⁶⁰
 Yōgaratnākāraya [No. 58]

¹⁵⁶See Godakumbura (1980, xxxi).

¹⁵⁷No. 229 is listed with “Moggallānaterun visin racita”.

¹⁵⁸See Godakumbura (1980, 70).

¹⁵⁹I have found no text by this title in the catalogues referenced below.

¹⁶⁰I have found no text by this title in the catalogues referenced below.

Sārārtha Viśa Veda Potak [No. 242]

Astrological and Protective Texts (see also *Sutta-piṭaka Texts*)

Ārakṣā [illegible] [without number]

Ipārani Pirit Pota [without number]

Jayamagul Gathā [No. 90]

Jinapañjaraya [No. 75]

Pahamunē Hāmuduruvange Nāgarabodhi Pote [without number]

Pirit Desanā [No. 217]

Pirit Pota [No. 63]

Piruvānā Potvahansē [without number]¹⁶¹

Piruvānā Potvahansēla 3 [without number]¹⁶²

Mañgul Āgama (Unvahansē visin liyana lada) [without number]

Mañgul Āgama Revata [without number]

Mañgul Āgama Sunānda [without number]

Mantra Potak [Nos. 245, 247; plus 1 without number¹⁶³]

Moggallāna Sutta [No. 79]¹⁶⁴

Yantrayak [without number¹⁶⁵]

Saptabojjhaṅga [No. 224]

Sīmābandhana Mantraya [No. 186]

Historical Texts

Talpota [Nos. 252, 252.1, 252.10, 252.11, 252.12; plus 2 without number¹⁶⁶]

Mañgul Āgama Piyadassi G[illegible] Himivārungē Upasampadā Sahitaka Talpota

Pādeni Vihāra Katikāvata [No. 249]

Hatthavanagalla [Vihāra ?] Vaṃsaya [No. 140]

Textual Compilations

Aggikhandhopama Sūtraya and Mahāsatiṭṭhāna Sūtraya [No. 81]

Āṭānāṭiya Karaṇīya[mettā ?] Sūtrādi [No. 208]

Uposatha Sūtra Vyākhyānaya and Kālakārāma Sūtraya [No. 182]

Jayamaṅgalagāthā Aṭavisipirit Jinapañjarayādiya [No. 205]

[Illegible] Daham Kotasa[k] [No. 12]¹⁶⁷

Dhammika Sūtraya and Dhammacakka Sūtraya [No. 203]

[Illegible] Sūtra Isigili Sūtrādi [No. 150]

Miśra Potak [Nos. 117, 120]¹⁶⁸

Ratṭhapāla Sūtraya, Mahā[illegible] Sūtraya and [illegible] Sūtraya [No. 122]

Vinaya Saṅgaha [and ?] Kōsalabimbiya Vaṇṇanā [No. 114]

Subha Sūtraya Ātula Dharma Kōpiya [= “copy”] [No. 227]

Non-Sinhala Script Texts

Siyam [“Siamese” or “from Siam”] Dharma Pota (With gold decoration) [without number]

Texts Unidentified In Nāmāvēliya [Nos. 106, 149, 178, 192, 204, 215, 216, 230, 250; ¹⁶⁹ including one labeled *kotasak*]

Hanguranketa Potgul Rajamahavihārāya

As the eighteenth-century chapters of the Mahāvamsa testify, the history of Hanguranketa was closely tied in with the history of the Kandyan kings. Hanguranketa served as a second home for the court, and was of particular importance during times of turmoil in Kandy. When the royal court in Kandy became unsafe (as it did during military incursions by the Dutch, for instance), members of the court took refuge

¹⁶¹Listed with the name “Kalunomadinna”.

¹⁶²Given the plural this presumably refers to three *paritta* texts.

¹⁶³The *mantrapota* without a number is described as *ipārani mahānubhāva sampanna mantra potak*.

¹⁶⁴Perhaps Mahāmogallāna Bojjhaṅga Sutta ? See Bechert (1969, 83).

¹⁶⁵The *yantra* without a number is described as *ipārani yantrayak*.

¹⁶⁶One of the *talpot* without a number is described as *dāmala basaven racita ipārani talpata*.

¹⁶⁷Again, here read *kotasa[k]* as “selection”.

¹⁶⁸A “mixed manuscript”, in other words a compendium of some sort.

¹⁶⁹No. 250 is listed as “eight manuscripts”.

in Hanguranketa, topographically more secure than the Kandyan court and monastic residences. Texts and relics also made the trip to Hanguranketa, we are told (see Cūl 99–101). The influence of the court at Hanguranketa almost certainly shaped the character of the Hanguranketa Potgul Rajamahavihāraya, which, like the Daḷadā Māligāva in Kandy, came to serve as a repository for texts.

According to the monastic incumbent at Hanguranketa who spoke with me on 14 June 1997, the *vihāraya* received donative texts from individuals. It also, over time, accumulated some of the holdings of regional temples. Although he did not say so explicitly, I suspect that the library at Hanguranketa thus came to contain texts from deteriorating temples (whose monks or lay patrons sought to protect manuscripts by moving them) as well as texts from temples where succession to an incumbency was a matter of contention. The history of Hanguranketa and its collections would almost certainly repay further study. Because the library holdings include manuscripts accumulated over time from a variety of temples, analysis of these texts in terms of the “practical canon” must proceed with particular caution. Hanguranketa was associated with textual production during the formative period of the Siyam Nikāya, though it did not enjoy the status of temples such as Gaḍalādeṇiya Rajamahavihāraya or other temples closer to Kandy. According to P.B. Sannasgala, the *vihāraya* served as a center for meditation and was associated with a line (*paramparā*) of meditation texts (1964, 500–501). In this regard, the manuscript labeled *Vimuttimārgaya* is of considerable interest. I have had no opportunity to examine it carefully.

The manuscripts contained at Hanguranketa are very poorly preserved. They are kept in a variety of drawers and cabinets in a special room upstairs in the temple complex, reached through the rooms in which regalia for the *perahāra* are kept. There was no handlist of

manuscripts available for examination at Hanguranketa.¹⁷⁰ I suspect that the particularly poor state of the manuscripts at Hanguranketa reflects an unusual care-taking arrangement set in place for the temple. For reasons that are not fully clear to me, but that certainly result in tensions to this day, access to the manuscripts is not in the jurisdiction of the *vihāraya*’s incumbent, but rather in that of a lay official, the *bharakāriya* (“protector”), who possesses keys to the library. Since the manuscript holdings are not under monastic control, many of the usual motivations for their preservation are not in play at Hanguranketa.

On 14 and 29 June 1997 I was fortunate enough to receive access to the library and permission to record the contents of its manuscript holdings. The collection is vast, and many manuscripts are already in poor condition, which made my job a difficult one. Given the limited time and resources available, I proceeded by recording the existing titles with which many manuscripts were labeled. When no labels remained, I made a provisional identification based on the first and last few leaves of the manuscript. As many readers will recognize, this method is by no means determinative since the colophonic style for compendia does not always indicate the full contents of the manuscript and since manuscripts originally bound together may, over time, disintegrate and come to circulate as separate texts. Texts identified in this way are noted with a question mark (?) or with a footnote reference. Since no handlist of the manuscripts was available, and since the collection is in urgent need of cataloguing and preservation, I have recorded the contents of the manuscript collection by location rather than by genre to facilitate efficient access to portions of the collection. Thus, for each manuscript receptacle I have given text titles, the number of such texts in that receptacle and, where possible, a label number or date.

¹⁷⁰However, John Holt reports that he has been shown a manuscript list for Hanguranketa listing common Pāli texts. Personal communication, July 2000.

First Glass Cabinet (on immediate left of entrance when facing the room):

Anāgatavaṃsa Desanāva [1]
 Aṅguttara-nikāya [1]
 Abhidhamma Kotasak [1]¹⁷¹
 Abhidhamma-piṭakam [2]¹⁷²
 Abhidhamma Pakaraṇa [1]
 Abhidhamma[ttha]saṅgraha Sannaya [1]
 Unidentified manuscripts [2]
 Ummagga Jātaka [1]
 Cariyāpiṭaka [1]
 Dīgha-nikāya [9]
 Dīgha-nikāya Kotasak [2]
 Daṇḍyaḷaṃkāraya Saṃskṛta [1]
 Dhammacakkappavattana Sūtra Sannaya [1]
 Dhammapada [1]
 Dhammasaṅgaṇi Pakaraṇa [1]
 Dhammasaṅgīti [1]¹⁷³
 Nettipakaraṇa [1]
 Paṭiccasamupāda, Majjhima-nikāya Kotasak and Saṃyutta-nikāya-aṭṭhakathā Kotasak [1]
 Pārājika Pāli Kotasak [1]
 Parivāra Pāli [1]
 Pācittiya Pāli [1]
 Milindapañha Pāli [2]
 Petavatthu, Therīgathā, and Theragathā [1]
 Brahmajāla Sutta Sannaya Sahita [1]
 Majjhima-nikāya [4]
 Majjhima-nikāya-aṭṭhakathā [1]

Mahāvagga Pāli [1]¹⁷⁴
 Vimānavatthu [1]
 Visuddhimagga [2]
 Visuddhimagga Kotasak
 Yasodharā Vata [1]¹⁷⁵
 Sekhiyā [1]
 Saṃyutta-nikāya [1]
 Samantapāsādikā [1]
 Siyam [“Siamese” or “from Siam”] Pota¹⁷⁶ [1]

Second Glass Cabinet (moving inward from entrance)

Aṭṭhasālinī [1]
 Aṅguttara-nikāya-aṭṭhakathā [1]
 Abhidhamma Kotasak, [illegible] Sutta, Visuddhimagga Kotasak,
 Pātimokkha Sannaya, Dhammacakkappavattana-sutta [1]
 Abhidhamma Kotasak, [illegible], Cariyāpiṭaka and Buddhavaṃsaya [1]
 Abhidhamma-aṭṭhakathā [1]
 Abhidhamma-piṭakam [1]
 Abhidhamma-aṭṭhasaṅgaha-ṭīkā [1]
 Abhidhamma Mūlaṭīkā [1]
 Amarakośaya [1]
 Unidentified manuscript in Sinhala Script [3]
 Unidentified manuscript in Mūl Script [1]¹⁷⁷
 Unidentified Sannaya [1]
 Unidentified Sūtra Sannaya [1]
 Kaccāyana [1]
 Kathāvastu [2]¹⁷⁸

¹⁷⁴This is bound within manuscript covers in unusually good condition.

¹⁷⁵This is labeled No. 37.

¹⁷⁶This is written in Mūl script, approximately 16" long × 8" wide, with gilded leaves.

¹⁷⁷This manuscript has gilded leaves.

¹⁷⁸See treatment of *kathāvastu pota* in the Daḷadā Māligāva section above.

¹⁷¹Here again and throughout this collection, *kotasak* should be read as “selection”.

¹⁷²Including one marked *sampunṇam*.

¹⁷³See Somadasa (1987–95, Vol. 1, Or 6601 (100)).

Kathāvastu Pota [2]
 Kāmi [= Karma?] Vibhāgaya [1]¹⁷⁹
 Kuru Dharmaya, Dhammacakkaya, and [illegible] [1]
 Khuddaka-nikāya [1]
 Khuddaka-nikāya-aṭṭhakathā¹⁸⁰ [1]
 Khuddakapāṭha [1]
 Cakkavāḷadīpanī Tīkā [1]¹⁸¹
 Cariyāpiṭaka Vaṇṇanā [1]
 Cūlavagga Pāli [1]
 Jātaka Kotasak [1]
 Jātaka-aṭṭhakathā [1]
 Dampiya Aṭuvā [1]
 Dampiyāva Sannaya [2]
 Dīgha-nikāya [1]
 Dīgha-nikāya-aṭṭhakathā [1]
 Dhammapada [5]
 Dhammapada-aṭṭhakathā [1]
 Dhammapada Sannaya [2]
 [Illegible] Nīti Bhāgaya Siṃhala [1]
 [Illegible] Nidānaṃ [1]
 Pārājika Pāli [1]
 Pārājika Pota [1]
 Pātimokkha [1]
 Pāli Upāsakajanāṃkāra [1]
 Pāli Thūpavaṃsaya [1]
 Pāli Dāṭhavaṃsaya [1]
 Pāli Nighaṇḍu Sannaya [1]

¹⁷⁹See Somadasa (1987–95, Vol. 2, Or 6603 (91)) and Godakumbura (1980, xxxii).

¹⁸⁰This manuscript is nicely bound in metal manuscript covers, with some sort of crest.

¹⁸¹Perhaps related to Cakkavāḷadīpanī-pakarāṇa on which see von Hinüber (1988, 181). See also Norman (1983, 175).

Pālimuttakavinaya [2]
 Pālimuttakavinayavinicchaya [1]
 Pāli Satipaṭṭhāna Sutta [1]
 Pirit Kotasak [1]
 Pirit Pota [2]
 Majjhima-nikāya Tīkā [1]
 Mahāvagga Pāli [1]
 Mukhamattadīpanīya [1]¹⁸²
 Rasavāhinī [2]
 Rūpasiddhi Tīkā [1]
 Saddhammaratnākara, Damsakpāvatum Sūtra Sannaya and
 Damsakpāvatum Sūtra Pada Ānuma¹⁸³ [1]
 Samantapāsādikā-nāma Vinaya Saṃvaṇṇanā [1]
 Siṃhala Jātaka? [1]
 Siṃhala Dhātuvamsaya [1]
 Suttanipāta-aṭṭhakathā [2]
 Subodhāṇkāra Sannaya [1]
 Sumaṅgalavīlasinī [2]
 Vinaya Potak [1]
 Vinayavinicchaya [1]
 Vinayavinicchaya-aṭṭhakathā [1]
 Vimativinodanīnāma-Vinayaṭīkā [1]
 Visuddhimagga-ṭīkā [1]
 Visuddhimagga Sannaya [2]

*First Cabinet with Wooden Drawers (moving inward from glass cases)*¹⁸⁴
 Anāgatavaṃsa Desanāva [1]

¹⁸²This is also known as Kaccāyana-ṭīkā (Somadasa 1959, 76). See also Norman (1983, 164).

¹⁸³This manuscript is bound within metal manuscript covers, in good condition with jeweled decoration.

¹⁸⁴This and all following drawered cabinets were examined from top to bottom. One drawer of this cabinet could not be opened.

Amāvatura [1]
 Unidentified Manuscripts [9, including two greatly deteriorated]
Unidentified Vyākaraṇa [2, including one greatly deteriorated]
Unidentified Vyākaraṇa Kotasak and Daḷada Sirita [1]
 Unidentified Sanskrit Manuscripts [two greatly deteriorated]
Unidentified Sūtra Sannaya [1]
 Upāsakajanālaṅkāra¹⁸⁵ [3]
 Upāsakajanālaṅkāra Siṃhala [1]
 Ummagga Jātaka [1]
 Kaccāyana [1]
 Kaccāyana Dhātu [illegible] Kotasak [1]
 Kaccāyana Vyākaraṇa [1]
 Kaccāyana Kotasak and Siṃhala Sannaya [3]
 Kathāvastu [2]
 Kālakārāma Sūtraya [1]
 Kurudharmaya [3, one greatly deteriorated¹⁸⁶]
 Gaḍalādeniya Sannaya [1]
 Cūlakamma Vibhaṅgaya [1]
 Jātaka Kathāvak [1]
 Tun Ruvan Pota [1]
 Thūpavaṃsaya¹⁸⁷ [1]
 Daḷadāpūjāvaliya [2]
 Daḷadāpūjāvaliya Kotasak [1]
 Dukapaṭṭhāna [1]
 Dhampiya Āṭuvāgātapadaya Kotasak [1]
 Dhammapradīpikāva [2]
 Dhutaṅgadīpanī Sannaya [1]
 Namaskāra Gāthā [1]

¹⁸⁵One of these manuscripts is very handsomely bound.

¹⁸⁶The greatly deteriorated manuscript is bound with a V.O.C. coin dated 1733.
 Another manuscript is bound with a coin reading “King George Emperor of India”.

¹⁸⁷The manuscript is beautifully bound.

Pajjamadhuva Sannaya [1]¹⁸⁸
 Pāli Nighaṇḍuva Prathama Kotasak [1]
 Pāli Vinayavinicchaya [1]
 Pirit Pota¹⁸⁹ [1]
 Baṇalivīma Ānisamsaya [1]
 Bālāvatāra Kiyana Sannaya Vyākaraṇa [illegible] [1]
 Bālāvatāra Bhava Sannaya [2]
 Bālāvatāra Liyana Sannaya [1]
 Bālāvatāra Sannaya [2]
 Bālāvatāra Sannaya and Pāli Varanāgilla [1]
 Bālāvatārāya [3]
 Buddhipasāda[nī?]nāma Ṭṭkā [1]¹⁹⁰
 Mahābodhivaṃsaya [1]
 Mahāvaṃsa Pāli [3]
 Vimānavastu Aṭuvā [1]
 Vuttodaya [1]
 Rasavāhinī Pāli [1]
 Rasavāhinī Sannaya [1]
 Rūpamāla [2]
 Rūpasiddhi [3]
 Rūpasiddhi Sannaya [1]
 Saddhammopāyana? [1]
 Saddhammaratnāvaliya [1]
 Saddhammasaṅgraha [1]
 Saṃkhepa Kaccāyana [1]
 Saṃgha Saraṇa [1]
 Sāra Saṅgaho [1]
 Sinhala Thūpavaṃsaya [4]
 Sinhala Vimānavastu [1]

¹⁸⁸See Somadasa (1987–95, Vol. 1, Or. 6601 (31)) and Norman (1983, 158).

¹⁸⁹The manuscript is written in Pāli and Sinhala, bound with a V.O.C. coin dated 1734.

¹⁹⁰See Somadasa (1959, 66) and Norman (1983, 151).

Sāriputta Sīhanāda [Sutta ?][1]¹⁹¹

Sikha[-illegible]and Sikhavaḷaṇḍavinisa Sannaya [1]¹⁹²

Sugaṇṭhisāraya, Bālāvatārabodhaya and Rūpasiddhiya [1]

Second Cabinet with Wooden Drawers

Acchariyabbhutadharma Sutta [1]

Anāgatavaṃsaya [1]

Ālāvaka Sutta [1]

Unidentified Manuscript [11]¹⁹³

Unidentified Manuscript in Mūl Script [3; all with gilded leaves]

Unidentified Vaṃsa [1]

Unidentified Sūtra Sannaya [1]

Uraga Jātakaya [1]

Kālakārāma Sūtraya [1]

Kurudharmaya [one greatly deteriorated]

Jātaka Pota [3]

Jātaka Pota Kotasak [2]

Dēvadatta Sūtra Sannaya ? [one greatly deteriorated]

Pūjāvaliya [2]

Pretavastu Prakaraṇaya [1]

Majjhima-nikāya [2]

Baṇa Daham Pota [13, including one greatly deteriorated]

Butsaraṇa [1]

Butsaraṇa Kotasak and Anāgatavaṃsa Kotasak [1]

Butsaraṇa, Dānaṣīla Paricchodaya, Rājāvaliya [illegible] Kotasak [1]

Buddhavaṃsaya Kotasak [1]

Buddhavaṃsaya Sannaya, [illegible] and Ratanasaraṇa [1]

¹⁹¹See Somadasa (1959, 104).

¹⁹²The first text of the pair is likely *Sikkhāpadavaḷaṇḍanī*. See Godakumbura (1980, xxx).

¹⁹³One of these manuscripts includes *Bhikṣu Prātimokṣaya*, *Sekhiyā*, and some *sūtra sannayas*.

Buruma Baṇa Pota¹⁹⁴ [1]

Mahāsamaya Sannaya Sutta Vaṇṇanāva [1]

Maitrivaṇṇanā [one greatly deteriorated]

[Saddharma ?] Ratnāvaliya [1]

Vinaya Potak [one greatly deteriorated]

Vessantara Jātaka [two greatly deteriorated]

Saddhammaratnākāraya [3]

Saddhammaratnākāraya Kotasak [1]

Saddharmālaṅkāraya

Saddharmālaṅkāraya and Kathāvastuva Kotasak [1]

Saddharmālaṅkāraya and Kurudharma Jātakaya [1]

Samāṇa Dahan Pota [2]

Samskṛta Sārasvata Sannaya [1]¹⁹⁵

Siṃhala Milindaprasānaya [1]

Siyam [“Siamese” or “from Siam”] Pota¹⁹⁶

Siyam Baṇa Pota

Śrī Saddharma Sārārthasaṅgrahaya Siṃhala

*Third Cabinet with Wooden Drawers*¹⁹⁷

Ajāsatta Kathāva [1]¹⁹⁸

Anāgatavaṃsa Desanāva [1]

Aṅgulimāla Sūtraya [2]

Avavāda Paricchodaya [1]

Unidentified Manuscripts [33, including two greatly deteriorated]

Unidentified Pada Ānuma [5]

Unidentified Sannaya [1]

Unidentified Sutta [3]

¹⁹⁴This is bound in tarnished metal covers. The manuscript leaves appear to have been originally gilded.

¹⁹⁵See Somadasa (1987–95, Vol. 4, Or. 6608 (36)).

¹⁹⁶This manuscript and the following are very large, with gilded leaves and written in Mūl script.

¹⁹⁷One drawer of this cabinet could not be opened.

¹⁹⁸See Somadasa (1987–95, Vol. 6, Or. 6615 (108)).

Unidentified Sūtra Sannaya [1]
Kathāvastu Pota Kotasak [1]
Kaṭhina[-illegible] *Saṅgrahaya* [1]
Kadavuru Sirita [1]¹⁹⁹
Kadaim Pota [1]
[Illegible] *Sūtraya and Kathāvastu Pota* [1]
Kālakārāma Sūtra Sannaya [1]
Kurudharma Jātakaya [1]
Kurudharmaya [one greatly deteriorated]
Dahamsoṇḍa Jātakaya [1]
Dāyaka Pinkari Vastuva [1]
Devadatta Sūtra Sannaya [1]
Dhajagga Sutta [1]
Dhajagga Sūtra Sannaya [1]
Dhammapadaya Sannaya [1]
Dhammasaṅgrahaya [3]
Namaskāra Gāthā [1]
Namaskāra Sannaya [2]
Nidāna Pāṭhaya [1]
Paṭiccasamuppādaya [3]
Prātimokṣaya [3, including one greatly deteriorated]
Baṇa Daham Pota [one greatly deteriorated]
Bālapaṇḍita Sūtra [1]
Bālapaṇḍita Sūtra Pada Ānuma [1]
Butsaraṇa [1]
Buddhacarita and [illegible] [1]
Buddhapūjā Gāthā [one greatly deteriorated]
Brahmajāla Sūtraya Aṭṭhavaṇṇanā [1]
Brahmajāla Sūtra Pada Ānuma [1]
Brahmajāla Sūtra Pada Ānuma saha Sannaya [1]
Brahmajāla Sūtraya [12]

¹⁹⁹See Somadasa (1987–95, Vol. 4, Or. 6606 (137)).

Brahmajāla Sūtra Sannaya [3]
Bhikṣu Prātimokṣaya [1]
Mahāmaṅgala Sūtra Pada Ānuma [1]
Mahāsatipatṭhānaya [2]
Mahāsamaya Sutta Vaṇṇanā [1]
Mahāsudassana Sūtraya [2]
Mahāsudassana Sūtra Sannaya [1]
Rājāvaliya [1]
Vandanā Gāthā [1]
Vedanā ? Sutta [1]
Veraṇja[ka ?] *Sūtraya* [1]
Vessantara Jātaka [2]
Visākhūposatha Sūtraya [1]
Lakkhaṇa Sūtraya [1]
Satarabaṇavara Sannaya/Pirit Sannaya Kotasak [1]
Satipatṭhāna Kāyagāthā [1]²⁰⁰
Satipatṭhānaya [66]²⁰¹
Satipatṭhāna Sūtra/Sūtraya [5]
Satipatṭhāna Sūtra and Dhammacakkappavattana Sūtra [1]
Satipatṭhāna Sūtra Pada Ānuma [1]
Saptasuriyodgamana Sūtraya [1]
Sāmaṇera Baṇa Daham Pota [1]
Saraṇagamana Sūtraya, Dhammacakkaya, [illegible] Kathāva,
Devadatta Sannaya, Mahāsenā Vastuva, [illegible] Kathāva,
Ānanda-[illegible] Kathāva, and [illegible] [1]
Saraṇasīla Saṃvibhāgaya [1]
Sāleyya Sūtra Pada Ānuma, Mahāmaṅgala Sūtra Pada Ānuma,
Angulimāla Sūtra Pada Ānuma, Saptasuriyodgamana Sūtra Pada
Ānuma, and [illegible] [1]
Sāleyya Sūtra Pada Ānuma, Veraṇja[ka ?] *Sūtra Pada Ānuma,*

²⁰⁰Cf. Somadasa (1987–95, Vol. 1, Or. 6601 (39V)).

²⁰¹The manuscripts bearing this label are of vastly varying sizes, which suggests that some include commentary or are compendium texts.

[illegible], and Dhammacakka Sūtra Pada Ānuma [1]
 Sāra Sūtraya [1]
 Sāra Sūtraya Vistara Sahitaya [1]
 Sāra Sūtraya and Kathāvastu [1]
 Sigālovāda Sūtra Pada Ānuma [1]
 Sudhasumana Kathāva and Anāgatavaṃsa Kotasak [1]²⁰²
 Subha Sūtra [1]
 Subha Sūtra Pada Ānuma [1]
 Sumaṅgalavilāsinī [1]
*Fourth Cabinet with Wooden Drawers*²⁰³
 Apāya[-illegible] Saraṇa [1]
 Āsīvisopama Sūtra [1]
 Unidentified Manuscript in Mūl Script [1]
 Unidentified Sannaya Manuscript [1]
 Unidentified Manuscripts in Sinhala Script [20]
Unidentified Śataka [1]
Unidentified Vivaraṇaya [1]
 Upāsakajanālaṅkāraya [1]
 Uposatha Sūtraya [3]
 Kathāvastu Pota [2]
 Caturasatipaṭṭhāna [1]
 Dasaśīla Paricchedaya [1]
 Dahamsoṇḍa Jātaka [1]
 Dumindāgamana Kathā and Mahābodhivaṃsa Gātapadaya [1]
 Dhammacakkaya [2]
 Dhammacakka Sannaya and [illegible] [1]
 Damsakpāvatum Sūtraya [1]
 Nākāt Pota [1]

²⁰²On the first text of the pair see Somadasa (1987–95, Vol. 7).

²⁰³The top drawer of this cabinet could not be opened, nor could the sixth. The fourth drawer contained primarily text fragments without labels or binding. These are not included with “unidentifiable manuscripts”.

Paṭiccasamuppādaya [1]
 Paṭiccasamuppādaya Kotasak [1]
 Pañcakkhandha [illegible] Yamakayantra Saraṇam[-illegible] [1]
 Pāli Varanāgilla [1]
 Pirit Sūtra [2, including one greatly deteriorated]
 Buddhacarita [1]
 Brahmajāla Sūtraya [1]
 Brahmajāla Sūtra Sannaya [1]
 Mahāparākramabāhu Katikāvata [one greatly deteriorated]
 Mahāsatiipaṭṭhāna Vistarayak [1]
 Vimuttimārgaya [1]
 Rāhula Kathāva [1]
 Satipaṭṭhāna Aṭuvā [1]
 Satipaṭṭhāna Pada Ānuma [3]
 Satipaṭṭhāna Vistara/Vistara Sannaya Sahita [4]
 Satipaṭṭhānaya [92, including one greatly deteriorated²⁰⁴]
 Satipaṭṭhāna Sannaya [4²⁰⁵]
 Satipaṭṭhāna Sūtra Pada Ānuma [1]
 Satipaṭṭhāna Sūtraya [5]
 Satipaṭṭhāna Sūtra Sannaya [4²⁰⁶]
 Sidatsaṅgarā [1]
 Sūvisivivaraṇayak [1]
 Sūriya Śatakaya [1]
 Hōḍiya Pota [1]

²⁰⁴One of these manuscripts is bound with an East India Company coin but no visible date, one is bound with a British coin marked “61”, one is bound with a British royal seal and one is bound with an illegible coin.

²⁰⁵These include one that appears to contain several other *sūtra sannayas* and a Jātaka text.

²⁰⁶These include one with floral design on gilded leaves. This is the only manuscript with gilded leaves that I have seen in Sinhala script.

Almyrah (located at room's end facing the entrance)²⁰⁷

Avavāda Paricchedaya [1]

Unidentified Manuscripts in Sinhala Script [43]

Unidentified Sūtra Sannaya [1]

Upasampadā Vata [1²⁰⁸]

Kathāvastuva [1]

Jātaka-aṭṭhakathā Kotasak [1]

Damsakpāvatum Sūtra [1²⁰⁹]

Damsakpāvatum Sūtra Pada Ānuma [1]

Dhammacakkappavattana Sūtraya [3²¹⁰]

Dhammacakkaya [39, including three greatly deteriorated²¹¹]

Dhammacakka Sannaya [1]

Dhammacakka Sūtraya [3²¹²]

Dhammacakka Sūtra Sannaya [1]

Dhammānisamsaya [1]

[Para?]subha Sūtra [2]

Pūjāvaliya [1]

Brahmajāla Sūtra [1]

Maitri Vata [1]

Visuddhimārga, Satipaṭṭhānaya and [illegible] [1²¹³]

Rājāvaliya [1]

²⁰⁷The *almyrah* included a plentiful collection of manuscript scraps not included in my references to “unidentifiable manuscripts”, and three unmarked monastic fans.

²⁰⁸The manuscript is dated, but I was unable to read this date.

²⁰⁹These include two manuscripts bound with a coin on which no date is visible.

²¹⁰One of these manuscripts is a tentative identification; it is bound with a British coin on which no date is visible.

²¹¹These include one bound with a British coin on which no date is visible, and one manuscript dated 1899.

²¹²These include one bound with a coin marked in what appears to be faded Arabic script.

²¹³This is bound with a British coin on which no date is visible.

Satipaṭṭhānaya [24²¹⁴]

Satipaṭṭhānaya and Dhammacakka Sūtra [5]²¹⁵

Satipaṭṭhānaya, Dhammacakkaya, Āpayavastu and [illegible] [1]

Satipaṭṭhāna Sannaya [1]

Satipaṭṭhāna Sūtra and [illegible] Vaṇṇanā [1]

Satipaṭṭhāna Sūtra Sannaya [3]

Saṅgrahadharma[-illegible] dharma [1]

Śrī Narayan [illegible]]Bamuṇa Mudiyaṇsēla Pāli [illegible] Upasikāva [1²¹⁶]

Conclusion

The manuscript collections discussed above suggest many topics for future research into the “practical canons” characteristic of Buddhist communities in Sri Lanka and in Southeast Asia. Here I discuss several of them without attempting to provide an exhaustive account.

A striking feature of each collection listed above is the presence of authoritative Pāli texts in fragmentary and multilingual forms. These manuscript collections strongly suggest that for many readers and listeners exposure to authoritative Pāli texts (including, but not limited to, Tipiṭaka texts) often occurred through mediating forms such as local-language commentarial texts (i.e. *sannayas* and *pakaraṇas*), compendia (i.e. *saṅgraha pot* and *baṇa daham pot*), extracts (*paricchedayas*) and narrative texts immediately appropriate for preaching and story telling (i.e. *desanāvas* and *kathās*). In order to understand better the character of Buddhist learning in Sri Lanka and elsewhere we urgently require a clearer understanding of these genres.²¹⁷ This would entail a careful consideration of textual and linguistic structure (such as that provided

²¹⁴These include one bound with a coin marked with a crown, star, and lion but no visible date.

²¹⁵These include one with elaborate covers and binding.

²¹⁶This manuscript is dated 1939.

²¹⁷A preliminary discussion of the *sannayas* composed for Pāli *suttas* appears in Blackburn (2001).

by Pruitt (1994) in his study of Burmese *nissayas*), of the conventions of commentary and translation presumed by each genre, and of the devotional expectations (merit-making, access to *buddhavacana*, access to protection, and so on) that have guided their composition and use.

The emphatic presence of (Mahā-)Satipaṭṭhāna-sutta and Dhammacakkappavattana-sutta (perhaps fragments and translations of them) at Hanguranketa Rajamahavihāraya and the Daḷadā Māligāva — collections that appear to have developed in part on the basis of on-going manuscript donations — suggests that these manuscript collections would provide an excellent source for the study of donative practices focused on these *suttas*. It is possible that careful examination of the manuscripts, and especially their colophons, will reveal patterns in the motivations for text copying and donation. Consideration of the colophons in conjunction with the study of *dharmānisaṃsa* texts contemporary to them might help to clarify the popularity of particular *suttas* for copyists and donors. This may also help us to understand the merit value attributed to Sinhala and Pāli, and the reasons why a donative text (perhaps not intended for use in education) might contain commentarial forms.

Finally, I note that the collection of manuscripts held at Pādeniya Rajamahavihāraya offers a particularly intriguing body of evidence for those interested in the place of protective texts (including *parittas*, *maṅgalas*, *yantras* and *mantras*).²¹⁸ The association of such texts with the names of certain monks suggests greater individuality with respect to protective practices than one would assume from contemporary *paritta* collections (de Silva 1983) and the possibility that monastic inheritance was understood to include access to “magical” potency as well as the more obvious material benefits.

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²¹⁸For examples of *yantra* texts see Somadasa (1987–95, Vol. 5, Or. 6613 (5) and 6612 (21) II).

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